

# Christian Faith and Life

Combining *The Bible Champion* and *The Essentialist*

Volume 43

OCTOBER, 1937

Number 4

## EDITORIAL

### The Collapse of the Theory of Evolution



The Man of Cromagnon  
*"The most ancient type"*



Homo Neanderthalensis  
*A "brutish replica"*



The Aurignacean Man  
*"Arrant nonsense"*

**O**NCE more the pot of public interest is boiling over the issue of the origin of man.

This is really the only issue at stake. For when all has been said about the antiquity of man that ingenuity can suggest, the final interest in antiquity is the simple problem of origin.

It is a difficult and even dangerous thing to raise a voice against entrenched bigotry. This is especially so when personal philosophy and religious bias are involved in the issue. The man of science who today speaks against the theory of organic evolution finds himself in the same situation as did Galileo,

when he contended that the earth was round! This master of human thought undoubtedly was refuted by the ageless argument "all authorities agree!" Fortunately, however, in discussing the theory of organic evolution today, the more up-to-date authorities are highly skeptical as to the old credo of the animal origin of man.

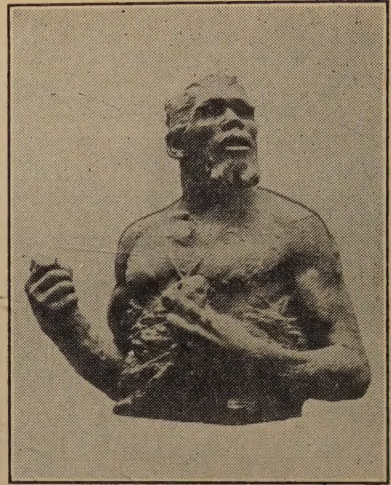
#### Four Outstanding Fields of Knowledge

In presenting the evidence, however, there are four outstanding fields of knowledge that have the authority to speak on this problem. These sciences, wherein the proof of the origin of man





The Heidelberg Man  
He's "real missing link"



Man of Galley Hill  
"A modern man"

from an animal ancestry must be found, are:

Biology—the science of life.

Paleontology—the science of extinct life.

Embryology—the science of pre-natal development.

Anthropology—the science of man.

In discussing this subject 10 years ago, we were able to say that the theory of organic evolution has not yet been proved. But because of the advance and progress in these four sciences in the last decade, we now say with equal assurance, the theory of organic evolution has been disproved.

One of the tragic weaknesses of our modern educational system, however, is seen in the fact that teaching is generally a decade behind research. It is also a noteworthy fact that, as a general rule, textbooks are written by teachers, not by those who are doing original research in their subject. So when we find that the entire educational world is preponderantly in favor of the teaching of the animal ancestry of man, we may attribute that to the fact that teachers very largely are teaching what they are taught. We hope that some day our educational system will be operated with such efficiency that teachers will be paid on a yearly basis, spending six months of their time in research and the balance in the classroom.

### The Theory is Refuted

When we examine the facts of science, we find that the theory of evolution is utterly refuted. But since "a lie will go three times around the earth while Truth is getting her boots on," we are not surprised to find that many have not yet learned of the scientific basis of the collapse of the theory of evolution. In the world of biology, the defeat of this philosophy has been complete.

The universe teems with life.

It rides on every atom of dust.

It lives in every drop of moisture in nature.

It throngs the very air we breathe.

In the sap and juices of all plants and fruits, in the moisture that exudes from the body of men and beast alike, in the rain that falls from the clouds above, in the ponds of fresh water, the alkali pools of the desert, or the pulsing expanse of the ocean's deep; wherever there is moisture, life is seen.

This sphere of study has been the scene of exhaustive research. From the smallest animalcule to the largest mammal that walks this earth, the living things are classified in systematic orders.

The living creatures are generally grouped in families, or related groups, called species. A species may be broadly





The La Quina Woman  
*"Neanderthal man's wife"*



The Dawn Man  
*Found in England*



The Java Man  
*"The prize fraud"*

defined as composed of all individuals that are cross-fertile with each other. Within the limit of the species, there is a tendency toward variation which biologists call mutation.

Thus, in the dog family, as an instance, there are a hundred recognized and registered varieties; but, as these are all cross-fertile each with the other, they are classified as variants of the one species. This tendency toward variation, however, is limited by fixed and known biological laws.

There is a line of demarcation drawn between every two species.

This wall is fixed and absolute, and as far as biology knows, it cannot be passed.

Organic evolution would be the transmutation, or "passing-across" this line of demarcation.

### Primary Law of Biology

The theory of evolution depends absolutely upon the idea that lower forms have given rise to subsequent and higher species, thus establishing a continuity of life between all living creatures. But the primary law of biology may be expressed in these words, "Each species reproduces after its own kind." This law is recognized by every farmer

and stock breeder in the world. The only exception to this law is that of hybridization, and even then, the hybrids are produced under fixed and absolute laws that themselves prohibit the process of evolution. For instance, it is impossible to cross two species that are not related in the same genus. Thus the horse and the ass, being members of the same genus, may be crossed, and the product is the mule.

This is as far as we can go in this direction. Because the mule is close to the line of demarcation, the mule is sterile and cannot produce its own kind. Thus evolution, by hybridization, is a biological impossibility.

Another law of biology that obviates any prospect of organic evolution, is the fact that hybrids, if uncontrolled, will generally revert to their two immediate ancestral types within seven generations. If, for instance, two types of corn, two varieties of roses, or any other creatures of botany are crossed with their own kind to produce a hybrid, the experiment must be closely controlled. If the hybrid is cast out into an open field to care for itself it inevitably reverts to the original pair that was first crossed. This law of reversion in nature is absolutely fatal to the theory of organic evolution.



The theory was further predicated upon the mistaken idea that acquired characteristics might be transmitted by the laws of inheritance to successive progeny. But, in this modern day, we have learned beyond question, that acquired characteristics cannot be inherited. Thus, the law of Mendel establishes the fact that "each individual is the sum total of the characteristics, recessive and dominant, in its two immediate progenitors." It may truthfully be said that the method of transmission of acquired characteristics by inheritance is the only possible "modus operandi" by which evolution could have occurred. Since biology has conclusively demonstrated that this does not and cannot occur, the theory of evolution loses its theoretical clutch!

It is difficult to dogmatize and also undesirable from the scientific point of view, but the fact remains glaringly apparent, that the process of evolution is not being observed anywhere in nature today. If there ever was a law of evolution, it has undoubtedly been repealed! No new species are now emerging. It is a startling fact also to notice that in all the annals of biology there has never been one new species that has emerged within the long span of history.

For the records of prehistory in the science of life, we turn to the second science of paleontology. If there had been a gradual development from one species to another, the record would have been written in fossil history. It is a striking certainty that the records of paleontology refuted the entire philosophy of evolution. The fossil remains teach us that there has been no gradual development of lower forms to higher ones. Three things are observed in the realm of paleontology. The first of these immutable facts is the absolute fixity of certain species. As an instance, the fossils of the Eocene period in the Pacific coast mountains are reputed to be of incalculable age. Multiplied hundreds of thousands of years are advanced by some speculators for the age of the period called the Eocene.

### Had Living Descendants

Yet every fossil creature that is found in the rock systems of the Coast Range mountains, has its living descendants in the ooze of the Pacific Ocean today. When these living creatures are collected and correlated into species and varieties, we compare them with their fossil ancestors found in the ancient rock. In the face of the claims of evolution, we are astounded to find that there has been no progress or change in these creatures in the multiplied scores of thousands of years since the Eocene period. With this single and simple illustration (which we might multiply to an unlimited extent) we pass on to the second fact.

The law of degeneration is written all over the face of paleontology. The Elephas imperator of past geological ages, makes the modern Jumbo look like a pigmy. The giant sloth of the Pleistocene period weighed tons, where the modern sloth weighs not over 30 pounds. The common dragon fly, which bears the distinguished name, *Diplax elisa*, has left its fossil forms with a wing spread of 18 inches! The gigantic dinosaur with its weight of 75 tons has shrunk to the saurian forms of our present generation. We may briefly say that with the explosion of the ancient fable of the evolution of the horse, paleontology has utterly discredited the entire theory of evolution.

Much is said about the search of science for "the missing link." The term is in itself ridiculous. According to the best calculations in this field there have been in the vital life period of this earth's history approximately 125 million species. Wassman computes the number of variants required by evolution between each two species. This eminent authority states that for one species to evolve into the next subsequent and higher species, there must be a minimum of 1,700 mutants, or variants. So now we multiply 125 million species by 1,700 mutants, and we get the amazing figure of 212,500,000 links, all of which are missing! Is it not strange



that in paleontology hundreds of millions of requisite forms which are necessary to establish the theory of evolution are all missing while every fossil that has been preserved pleads for special creation?

For the third fact of paleontology is simply this: Every creature that has ever walked this earth shouts aloud the testimony of design. So the world of science today divides itself into two groups, or classes. These armed camps are not arguing about facts. They both concede every fact that may be advanced. We all arrange the varying orders of life in their logical sequence from the minute to the mastodonic. Having so arranged these entrancing forms, we stand off and look at our results. Finding a basic structural design carried through to perfection in all living creatures, one man says, "Isn't that remarkable! I deduce from this that the big one hatched out of the little ones."

#### Teleology Enters In

The other man noticing this structural similarity in all creatures from the smallest to the largest, exclaims: "Isn't that remarkable! I deduce from this evidence of design the fact of creation. Some Supreme Intelligence figured this out and had the omnipotent power to bring His thoughts into physical reality."

The first school of interpretation, we call evolution.

The second school of interpretation, we call teleology.

Teleology is the science of design, and this evidence of specific planning is written all over the face of nature.

Belonging to the school of teleology, the present writer, however, feels that since every argument and evidence of science refutes the theory of evolution, that very refutation has established the only ultimate theory, that of creation. In other words, the science of the 20th century might be reduced to the simple demand of the Mosaic revelation—"In the beginning, God created!"

In an article for popular reading, it

would be impossible to embrace all of the technical arguments from the field of embryology. The scope of this science is a bit beyond those who have not had technical training in very specific scientific fields. In such sciences as the field of biology affords, a farmer who never read a textbook in his life but who has had practical experience, coupled with keen observation, may readily become a credible authority. But in the realm of embryology the technique imparted only by training, is essential. So we will simply state a fact that we have before demonstrated in debate before medical and scientific companies. That fact is: The old fable that the prenatal development of the human embryo recapitulates, or lives over again, the history of its evolutionary development, is entirely disproved!

At any state of the development of the fetus, a microscopic examination in the field that is called cytology, will reveal that the specimen under observation is an immature human and not even remotely related to any animal. In my technical papers, I have covered these evidences exhaustively. Further, I have never met a man in public debate or private discussion who could refute the evidences of the collapse of the theory of evolution in the realm of embryology.

#### The Battlefield of Controversy

The science of man is, however, the battlefield of this present popular controversy. The average reader cannot be expected to know that this battlefield has become the Waterloo of the ancient ape-man theory. Allowing for a modest 10,000 years of human history, this earth has sustained, up to the present time, an estimated population of some 300 billion individuals. Of course, a great many of these dead individuals have utterly returned to the elements of which they were formed, but the mass of human bones that has been recovered by the science of archæology is tremendous. In one series of 14 burial mounds over a period of three and one-half years, I, personally, took from this



ancient deposit more than 2,000 human skeletons—every bone of which I handled myself. The attempts to establish the theory of evolution in the field of anthropology would be utterly ridiculous if it were not for the tragedy of misinformation that has been purveyed.

Accompanying this article there are a series of original photographs made by this writer. These are prints from negatives which have not been retouched or doctored in any way. These are the so-called "missing links" that have been used to establish the theory of evolution in the public mind. The poverty of specimens is the first striking item in the case against those who have misled the public mind. The theory of evolution is sick, indeed, when it has to depend upon so feeble a crutch as this slight chain of so-called "missing links."

The first picture in the column is that of the "Man of Cro-Magnon." This is the most ancient type and specimen of man that European anthropology has produced. He was a wonderful human being, far superior to the average of any nation living today. His cranial capacity, that is, the bulk of his brain measured in cubic volume, was superior to any race that is known today. From him, modern races have physically degenerated.

Side by side with the "Man of Cro-Magnon," we have pictured the famous "Neanderthal Man." We have labeled this one with a name derived from the section in which he was found. His scientific name, *Homo-Neanderthalensis*, has been tacked on this helpless specimen from the fact that the first skeleton of this type was found in the Neanderthal valley in Germany. The most recent teaching is that these men probably exterminated the Man of the Cro-Magnon race. The bones of the Man of Neanderthal are heavy, but purely human. The first skeleton had a common deformity, resulting from a curvature of the spine. Therefore, this brutish replica was adopted as a standard, although later discoveries of skeletons

would make him a higher type of human being.

### The "Aurignacian Man" Explained

Accepting the ancient error that classifies the men of old as of the Smooth Stone and the Rough Stone Age, we next show the "Aurignacian Man." This also is a European specimen, and our reconstruction shows him shaping an implement of stone. Since the arts and crafts of this race were not as highly developed as the first exhibit, he is commonly classed as more ancient and lower down in the scale of evolution. The brain capacity and cephalic index of this prehistoric man was also inferior to that of the Man of Cro-Magnon.

It would be interesting if we adopted this method of classification today. The Japanese are smaller than we. Therefore, we would say they are 500,000 years older than we are!

The Indians of South America are still in the age of stone, using many primitive and crude implements. Therefore, we would say that they lived a million years before we did! Such conclusions are arrant nonsense.

To show the fallacy of such reasoning we have put next to the Aurignacian Man, a specimen called the "Heidelberg Man." Although the evidence of geology, if strictly adhered to, would argue that the Heidelberg Man came after the Aurignacian Man, he is put far down in the scale of development. The Heidelberg Man, number four in our series of illustrations, is a real missing link!

This specimen was reconstructed from one lower jaw.

The rest is all missing!

This makes it a real missing link!

Think of the brazen effrontery of the evolutionist who makes a case of one lower jaw. This entire head, the torso, the arms, the club and the pig, were constructed entirely out of one lower jaw. However, that jaw has now become a race of human beings.

No. 5 in the series of illustrations is called the "Man of Galley Hill." It is difficult to understand why he should be



classified as "Paleolithic," which means the Rough Stone Age. Since this man had the same brain capacity as the average modern Anglo Saxon, he should be classified as a modern man. Having a few negroid characteristics, he is generally depicted with a flat nose and the thick lips common to that race. It is amusing to consider that 75 years ago the Cherokee Indians were still using implements of stone. If the Man of Galley Hill lived 100,000 years ago, because of his arrow-heads, the Cherokee Indians are entitled to the same antiquity.

### Two Specimens Used As One

Facing the Man of Galley Hill, we have put the famed "La Quina Woman." She really should be classified as the wife of the Neanderthal Man, as she was made from the same bones. That is to say, one man thought that the Neanderthal specimen was a male, another thought it was a female. As a result, these two contrasting casts were made.

What an able and exact science it is that will make such varying reconstructions from the same identical bones!

Contrast the La Quina Woman with the Neanderthal Man. And then there are men of science who, professing to believe these things, have the audacity to sneer at the reputed mistakes of Moses. The deeper we go into this study, the more dishonest the conclusions become.

No. 7 in our column of illustrations goes by varying names. His scientific name is "Eoanthropus Dawsoni." Eoanthropus is from the Greek language and means "The Dawn Man." Dawson was the name of his discoverer. Sometimes he is called the Piltdown Man. Again he is known as the Sussex Man. His remains were found in a cave at Sussex, England.

The question naturally arises—did he look like this?

He did not!

This cave was formed by the action of a stream of considerable force. We all know the vagaries of floods and the real evidence of water piled up by ac-

tion. A river in flood will pile debris in caves and pools in strange confusion.

This specimen is called prehistoric because it was found in Pleistocene gravel which had been piled up by a river and which must have been carried many, many miles.

A committee of comparative anatomists who viewed this specimen stated that fragments of three separate species had been joined together to make this one exhibit! The entire cave was emptied of its many cubic yards of gravel. All this was screened and the indiscriminate fragments joined together into one missing link. To make the case complete, they reconstructed the lower teeth into the upper jaw.

That would make a missing link of anybody! We suggest that you stand in front of the mirror, put your lower plates in your upper jaw and put your upper plates in your lower jaw. Now smile at yourself and see the force of the preceding argument.

The final picture is the prize fraud of all time. This is the famous "Pithecanthropus Erectus." This is another word from the dead language and means "the ape-man who walked upright." He is sometimes called the Java Man. Again he is referred to as the Trinal race. The remains of this creature were discovered near Trinal in the central part of the Isle of Java in 1891. That is to say, the find was begun in 1891. In that year, Dr. Eugene Dubois, a physician in the Dutch army, was excavating on the banks of a river in central Java. He was looking for remains of pre-human man. His interpretation of his finds may have been colored by his hopes in the matter. In that year, 1891, over a period of months of work at varying depths in the strata of the earth and many yards apart, he found these objects: Three teeth. A fragment of one lower jaw. A femur (the large bone of the upper leg). Two fragments of a skull, consisting of the calvarium and the endo-cranial cavity.

With the exception of the femur, these fragments could all be held in the



palm of a man's hand. Three years later he made public his discovery. At that time a description only was given to the scientific world. All the statues of this famous Java Man, who is the great proof of evolution, were made from this description. Up until the year 1934, no other human eye ever saw these fragments of bone.

In the meantime, a vast literature had grown up around the description of the bones.

Countless casts and statues had been made by artists from this same description. Hundreds of thousands of school children had been introduced to "Grandpapa" Pithecanthropus on this meager evidence.

By the use of plaster of paris and imagination, a foundation was thus laid for the theory of evolution. When, however, in July, 1934, the head of the Smithsonian Institution was allowed to view these fragments, he stated in these exact words, "None of the published illustrations or casts now in various museums are accurate. The jaw fragment was from another and later type of man. The femur is without doubt, human." This statement was made by the greatest living anthropologist.

But, for 32 years, these inaccurate and misleading fakes had been the chief evidence in anthropology of the theory of organic evolution.

I submit that such fraudulent demonstration is not real science. If the evidences for specific creation, or the record written in the Book of Genesis were as feeble as this, we would renounce the whole scheme of creation and seek a better explanation.

The theory of evolution has collapsed!

Unless new evidence shall be discovered, of which the world at present has no inkling, there is no way to brace up this collapsing theory and make it acceptable to honest and thinking men.

Science is the correlation of absolute facts.

Philosophy is the interpretation of facts.

So the theory of evolution is simply

a false theory of philosophy—which modern science has utterly discredited and disproved. The intelligent position for us to take is to return to the only other alternative—specific creation. This clear fact is written in the Words of Divine Revelation, and attested by every fact of science in our possession. The theme of modern thought may well be—"back to God—and the Bible"!—  
H. R.

## Education in a Changing World

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THE education needed for the changing world ought to be Christian; and I mean Christian not merely in that fine sense suggested by former President Hyde in his inspiring *Philosophy for Teachers*. I do not undervalue his Christian virtue of devotion as characteristic of the real teacher. I would we had more of it. But I fail to see how we can hope to build a structure of Christian morality upon a pagan foundation. I am coming to believe that there has been something radically wrong with the educational philosophy which has dominated our thinking in recent years. We have been concerned that our teachings should be scientific, we have set our goal in the realm of the social, we have desired that our personnel and our instruction should contribute to results that are moral, but we have not looked well to our foundations, and our social structure is in danger.

To conserve the permanent values we need more than scientific procedures and more than social goals; we need teachers whose faces are toward the light and whose feet are moving toward the goal of God. These men and women are truly keepers of the light, and theirs by right is the lighthouse keeper's refrain:

Out yonder tangled in the fog and spray  
Unnumbered ships go sailing thru the night,  
And reach the haven of a fairer day  
Because unsleeping I have kept the light.  
(Author unknown)



## A Premillennial Argument

THE premillennialist and the amillennialist agree in regarding this present age as an age of grace, an age which is not expected to evolve toward perfection, but in which the struggle between righteousness and iniquity, between the true faith and falsehood, between the church and the synagogue of Satan, will grow more and more intense until the final cataclysmic event, the visible glorious return of Christ to execute judgment. As we have had occasion to say elsewhere, the parable of the wheat and the tares is the central scriptural teaching on this point.

On the other hand, the postmillennialist holds that the church is, by a gradual process, to dominate human society, until finally the age of perfection is ushered in.

I have sometimes suggested (1) that the postmillennial view is contrary to the teaching of the Scriptures. That is not to say that postmillennialists consciously reject the Scriptures. I think it is fair to say, however, that postmillennialists generally have been characterized by inattention to the subject of eschatology.

The course of this age is not only clearly indicated in the parables of our Lord, particularly the parable of the wheat and the tares, but in the pastoral epistles, especially in 1 and 2 Timothy. The entire picture is constantly in the background and frequently brought forward for direct attention. In a very striking passage Paul informs us that in the last days (2 Timothy 3:1) and with a view to the coming of Christ to establish His visible kingdom and to judge the world (2 Timothy 4:1), there shall be "perilous times." "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Timothy 3:1,12).

It is only reasonable to take this passage in its entirety in the context in the pastoral epistle and compare it with

what Paul says of the apostasy, "the falling away" which shall precede the return of Christ (2 Thessalonians 2:1-12). Such passages of Scripture, multiplied throughout the entire New Testament, make it impossible for the careful student of eschatology to accept the postmillennial interpretation.

One sometimes hears the superficial reply, "But evil men and seducers always have and always do wax worse and worse." This statement is true in itself. We have much Scripture to warn us that sin is dynamic in its character and that he who is evil waxes evil "yet more." However, this interpretation as applied to Paul's word to Timothy, is entirely incorrect, in fact, inexcusably superficial. Paul is definitely talking about the course of events between his time and the coming of our Lord Jesus Christ in judgment. He is not discussing the course of sin in the life of the individual evil man and seducer. He is discussing the course of sin in this world with reference to the course of history and its consummation in the Lord's appearing. One who carefully reads through the corpus of the pastoral epistles is not likely to be deceived at this point.

We have also pointed out elsewhere (2) that the postmillennial view is likely to produce an attitude of indifference toward the law. And (3) the belief that progress is bound to take place according to the promise of God, is likely to weaken our ideas of what progress really would be according to scriptural standards; (a) weakening our conception of the gospel and leading us into compromise with "the social gospel" which is not a gospel; (b) weakening our ideas of the purity of life which must accompany and flow from redemption through the blood of Christ, inducing us almost to believe that progress in mechanical arts is identical with progress toward the Messianic age.



There is another argument against the postmillennial view and in favor of the view of the history of this age of grace held in common by the premillennialists and the amillennialists. I state this argument with some hesitancy lest I be misunderstood in regard to another of the great doctrines of the Bible, the sovereign irresistible grace of God. I therefore ask the reader to examine the argument through to the end before forming any judgment.

(4) I believe that the postmillennial view cannot be reconciled with the offer of salvation to all the world through the preaching of the gospel.

Every Christian must believe that the universe created out of nothing by the will of God is a unified co-ordinated system of reality. It is not contrary to the Christian faith, however, to hold that there are within this one system of reality different parallel and correlated systems. For convenience we may divide the Biblical presentation of the universe into two systems, one the ideal universe as it exists in the mind of God in accordance with his eternal decrees, which are "his eternal purpose according to the counsel of his will whereby for his own glory he hath foreordained whatsoever comes to pass." (W.S.C. VII) This system of reality includes the entire universe of time and space viewed as a whole in the complete and perfect relationship of all of its subordinate parts.

The world of time and space and history is the second system of reality. This system is completely dependent upon the first. It is not a shadowy imaginary existence of relative unreality. It is actual and objective to the mind of God as well as to the mind of man. It has been created by God as an objective reality. It is distinctly other than God, but entirely dependent upon God.

Within this world of time and space man has been given the privilege of seeing just a glimpse into the larger system of reality, the eternal decrees of God. We have been given the privilege

of seeing that this historical world is the created, the dependent system, and that the larger sphere is that of the Creator and is completely independent in the sense that the decrees of God completely control history and not *vice versa*.

We have been given the privilege of seeing through the revelation of God that there is a definite relationship between the things which God does in history and the things which God purposes eternally. What is the nature of this relationship has not been revealed. The Scripture clearly indicates an interaction in which the decrees of God are causal and the facts of history are resultant. The Scripture just as clearly indicates an interaction of such a nature that certain things which God brings to pass in history are of eternal and cosmic significance.

Now, as to the larger system of reality, the purpose and decrees of God, the Scripture makes it clear that the human race in its totality is not only defiled but guilty and utterly incapable of pleasing God by any motion of its own. The Scripture makes it clear that God "out of his mere good pleasure from all eternity elected some to everlasting life." Consequently though in a very real sense Christ died for the whole world (1 John 2:2), yet in another very important sense the atonement of Christ had special reference to those whom God had elected to save. It follows from the gracious unnecessitated election of God that those whom God had chosen to save will be saved irresistibly. To contradict this fact would be to hold that God is fallible in His purpose and mistaken in His foreknowledge. Since man cannot please God out of his own sinful nature, it follows that the entire operation by which the salvation of the elect is to be accomplished is the operation of the sovereign grace of God. All of these matters are clearly revealed in the Scripture and are deduced by cogent and irresistible inference from the simple fact of the sovereignty of Almighty



God. To deny any part of this truth is, by inference, to deny God Himself and to exalt man to the place of God.

Not only does the Scripture reveal these elementary facts in regard to the sovereignty of God but the Scripture also reveals certain facts in regard to the temporal historical sphere of reality in which we live. God has so constituted our minds that we take great joy and find peace and rest in the thought of His sovereignty, but God has also constituted our minds so that we are obliged to believe that what we do through His grace in this historical world is of eternal significance. In other words, the Bible teaches in the strongest possible language that the message of the grace of God is to be proclaimed to all people throughout the world that we are to endeavor by every possible means to persuade men to put their faith and trust in the crucified, risen Saviour; that whoever of all the races of men does believe in Christ will be saved. "Whosoever" believes in the Lord Jesus Christ shall not perish but shall inherit eternal life. Whosoever does not believe in the Lord Jesus Christ is held responsible for his unbelief according to the decrees of God. "The wrath of God abideth upon him." "Because he hath not believed on the name of the only begotten Son of God" (John 3:18).

How are we to reconcile the view of salvation in these two systems of reality? The answer probably is that our minds are not capable of this reconciliation, but our minds are capable of receiving enough of the truth of God so that we can perceive that there is no contradiction.

Some have argued that election is based upon and caused by God's foreknowledge of the fact that the elect out of the goodness of their hearts would believe in the Lord Jesus Christ. Such an explanation is not a harmonizing of the decrees of God and the significance of this temporal world. It is in effect a denial of the decrees of God. If man can out of his own nature bring forth

the good act of believing in Christ then man can save himself, and salvation is not of grace, but of human merit.

On the other hand some have gone to the extreme of stating that the offer of salvation to all the world has no genuine significance. In the light of all the Scriptures we must flatly reject any such idea. Paul's ambassadorship, his constant enduring of perils in order to persuade men and to win some, was not a mere effort to keep up appearances.

Another attempt to harmonize the doctrine of the decrees of God with the significance of the Gospel propaganda, is the view that although man in his sinful state is utterly incapable of any act of cooperation in partly saving himself, yet the common grace of God, including the supernatural conviction brought about by the Holy Spirit (John 16:8), and including his energizing of the willing as well as the doing of His good pleasure (Philippians 2:13), might be construed as lifting the natural man at the moment of decision to a point analogous to that occupied by Adam before the fall, at which point the irresistible grace of God saves the elect but thereafter the individual who rejects Christ is responsible for his unbelief not only as originally in Adam but now in himself and by his own rebellion.

This explanation sometimes seems to me quite logical and significant, though some regard its logic as extremely attenuated.

Certainly the phrase "elect according to the foreknowledge of God" (1 Peter 1:1,2) forbids us to argue that God's foreknowledge is nothing other than His decree of election. "But Scripture nowhere declares what it is in the divine foreknowledge which determines the divine election and predestination. The foreknown are elected, and the elect are predestinated, and this election is certain to every believer by the mere fact that he believes" (Scofield Reference note on 1 Peter 1:20). The harmonization of the decrees of God in



election and the genuineness of the offer of salvation, and man's being held responsible before God if he rejects this offer, all of this may be inscrutable to the human mind.

But the fact that we may not be able to rationalize or harmonize the two systems of reality at the present limited state of our knowledge, must not be allowed for one moment to deprive us of the benefits of any portion of the Scripture. God has commanded us not only to understand His truth but to preach it and to endeavor to persuade men to accept it. Paul in the jail at Philippi was not unmindful of the decrees of God, and was not compromising with his theological views when he said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). The phrase repeatedly used in the Epistle to the Hebrews is certainly in harmony with the Pauline theology. "Now is the acceptable time, now is the day of salvation; today if ye will hear his voice, harden not your hearts."

The great theologian, Dr. Charles Hodge, in the course of his marvelous illuminating discussion of the doctrine of particular atonement, makes a statement which has sometimes been misunderstood:

The righteousness of Christ being of infinite value or merit, and being in its nature precisely what all men need, may be offered to all men. It is thus offered to the elect and to the non-elect; and it is offered to both classes conditionally. That condition is a cordial acceptance of it as the only ground of justification. If any of the elect (being adults) fail thus to accept of it, they perish. If any of the non-elect should believe, they would be saved. What more does any Anti-Augustinian scheme provide? The advocates of such schemes say, that the design of the work of Christ was to render the salvation of all men possible. All they can mean by this is that if any man (elect or non-elect) believes, he shall, on the ground of what Christ has done, be certainly saved. But Augustinians say the same thing.

Hodge does not mean, of course, that any of the elect will fail to believe or that God overlooked anyone who was going to be saved, in his decree of election. What he says is given merely be-

cause of the fact that many of his readers cannot understand his previous argument, and he does not wish the reformed faith to be so construed as to prevent the carrying out of the great commission which Christ gave to the church. It is central in the total activity of the church that the Gospel must be preached with a definiteness and a persuasiveness which can come only of the conviction that men are eternally responsible before God for what they do with the message as presented to them right then and there.

The scriptural message is by no means Platonic in its recognition of the reality of the decrees of God. These decrees are the great all-inclusive system of reality, but the world of history is not an illusion. No system of doctrine can call itself Christian which regards the incarnation of Christ as the mere shadow of an abstract idea. The second person of the eternal trinity came to stand visibly before the crowds of men and to appeal to them for faith.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matthew 11:28-30).

This invitation of Christ, calling men to put their faith in Him, ought to stand out in the vivid sunshine as the central message of the church. It is precisely identical with the message which Paul preached in the Philippian jail.

When our Lord stood overlooking the city of Jerusalem He was not merely acting a part.

O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not (Matthew 23:37).

To hold that the words of the Son of God in the flesh, "I would, but ye would not," do not represent an actual situation which God in His sovereign decrees has allowed to exist between Himself and this created race, is not consistent



with the Christian system of doctrine. There is a relationship between the sovereign decrees of God and the actual thing that happens when a man accepts or rejects Jesus Christ as his personal Saviour. What that relationship is we do not know, but the genuineness of the Gospel message to "whosoever will" cannot be denied.

Now the reader, I suppose, has been wondering what all of this discussion has to do with the premillennial or post-millennial question. The discussion is not by any means beside the point. All God's truth has its focus in eschatology. In arguing that the premillennial view of this age of grace is far more consistent than the postmillennial view with the genuineness of the offer of salvation to the world, we have sometimes been accused of denying the sovereign grace of God. The argument is,—God may have chosen to include a greater number of the elect as this age draws toward its close until finally all members of the human race will be among the elect.

We reply that the sovereign grace of God in election may be indeed inscrutable but that He has chosen also to work out His sovereign decrees in such terms that the offer of salvation is genuine and the decision either for or against Christ is in its historical occurrence a responsible act. In viewing the course of history during this age of grace, from the point of view of the Gospel propaganda, we cannot rightly be accused of denying the other side of the picture which God has kept within His own counsel. It seems far more reasonable to suppose that since God has made the offer of salvation genuine and has placed eternal significance upon the decision of the individual for or against Christ, therefore the course of history would follow the course roughly suggested by the parable of the wheat and the tares. We should expect that successive generations of human beings born into the world would contain some who would accept Christ and some who would reject Christ. We should expect

that there would be fluctuations, that in some generations a larger number of the elect would be born, and that in other generations a larger number of the non-elect. We should expect some such fluctuating curve as the actual history of the church has presented,—progress in the apostolic age, decline under the Roman patronage, deep and abysmal darkness during Mediæval times, revival at the Protestant Reformation, a great missionary age, apostasy, modernism, unbelief. All of these factors, the ups and downs in the curve, are precisely what we should expect if the offer of salvation and the responsibility of the choice of the individual are genuine.

In other words, this is not a world which has got out of God's control and which He is gradually getting back into His own hands. Neither is this a world in which human rebellion, and unbelief, or faith, are shadowy unrealities. This is a world in which a rebellious people are under the offer of grace. Some will persist in rebellion and some will accept this grace. God will redeem unto Himself a people out of this race. Both the rebellion and the life of faith will continue in ever increasing intensity of conflict until the cataclysmic event which our Lord described as "the harvest."—*J. O. B.*

### From Australia

It is with great pleasure I add my little word of appreciation for the benefits I receive from *CHRISTIAN FAITH AND LIFE*. I am always looking for the next number long before it is due to arrive at this distant place. In exposing the tactics of our modernist friends is very commendable. Our churches provide too good a hunting ground for these false teachers and methinks it is time we will be courageous enough to say to them: You are trespassing. The magazine is most helpful to me.—*J.R.K.*

No day so short but I may do  
Some little kindly deed or two;  
No heart so bowed with woe or fear  
But I may somehow lend it cheer.



## Man's Tribute to God's Grace

**T**WENTY-FIVE years ago, walking along the streets of New York City, I had something of a vision of the task the risen Christ had entrusted to His church.

I saw the sermon as an intellectually responsible presentation of Jesus Christ in His universal relationships. Two things are important here: First, that the sermon must be intellectually responsible; Second, that it must present Christ in universal relationships.

I saw art, music, architecture, poetry, literature, as each having a particular function in the performance of the church's total task, and each as necessary to an adequate Christian ministry.

I saw the university as similarly related; and asked myself to what extent it could properly be the exponent of a chosen viewpoint? That is, choose to hold Christian, as contrasted with pagan, or mechanistic views?

I saw that government must be consciously subordinate to His throne. I saw that benevolence and reform are essential. I saw tyranny in government and unbrotherliness in the institutions of civilization as being as contrary to Him as the irreverent crowd which hooted Him to His death.

I saw beyond all these things the persuasiveness of human love—the pressure of personality upon personality—what Jesus must have meant when He said: “Go out into the highways and hedges and compel them to come in.”

I saw all these avenues of Christian expression, and I saw all of them as essential. No one could be omitted. The Gospel must dominate the whole life; subdue all, and be glorified in all.

I proposed that day my own ministry should always preserve its consciousness of this total responsibility; and yet my limitations as fronting such a task terrified me. I could make a beginning with myself by demanding exacting accuracy in every pulpit statement, and

by myself undertaking to relate Christ universally. There were other things also which I could do; but so many which I could not. Christian art was looked upon with suspicion in the city where I labored as being “Romish,” and the Christian masterpieces of music were quite beyond the capacity of my choir; while reform, outside the temperance question, had been but little visioned.

I wonder what kind of a world we really could build if a whole people did indeed see Jesus Christ and dedicate their lives to His exaltation?

Alas, how tragically we are failing, and have failed!

Our universities, far from accepting His finality and sovereignty, often criticize, doubt and deny Him; while but few of our governments are explicitly conscious of their subordination to His rule. Even our pulpits, all too widely, seem to have lost the sense that He is their supreme and unceasing concern, His exaltation their function and responsibility; while our pews are tragically lacking in any sense of responsibility on His account.

In one respect medieval Rome did better than we are doing. It recognized His right to dominate art, and called the master craftsmen of a civilization to His service. They built their churches as “Te Deums in stone” with His figure enthroned upon their facades. They filled their sanctuaries with His glory both in art and music; but they wholly forgot to make Him master of life, so that both their political and social relations remained dark with the oppressions of paganism.

Will it always be thus? Will Christendom never rise unitedly to undertake, in its whole completeness, the high task of knowing and forth-uttering the glory of that Gospel of grace which streamed from heaven to earth when under the light of the Christmas star Messiah, Christ, was born?



In the matter of reform we are indeed doing better; though even here we are too frequently cursed with a humanistic unconsciousness of Him. But no partial responding will do. The glory of Christ demands a universal expression. It must be pulpit, university, science, government, art, music, literature, social relations, economic relations, in-

ternational relations, all consciously obedient to His authority, all consciously lifting Him up. Then indeed will heaven have stooped to earth; and men, quite beyond all uncertainty, will know themselves to have entered into life's true destiny. "And I, if I be lifted up, . . . I will draw all men unto me!"—*H. P. S.*

## Are the Scriptures Scientific?

*Thy word is true from the beginning (Ps.119:160)*

TO raise this question, "Are the Scriptures Scientific?" brings a smile to the face of the skeptic, but it gives to the true student occasion for study. The believer accepts without controversy the Psalmist's statement concerning God's Book—"Thy word is true from the beginning." The unbeliever instantly rejects it, but the unprejudiced student only demands evidence for the assertion.

To this, intelligent Christians take no exception. If the Bible will not bear investigation, if scrutiny discloses shortcomings, if research disproves its assertions, if true science discredits its clear claims, it should fall.

But the men best informed upon this subject contend rather that Scripture and Science are harmonious and that any imaginary conflict between them is only the nightmare of uninformed minds. Holding that God is the author of the Bible and that He is also the Creator of the natural universe, they stand ready to furnish proofs of perfect agreement between God's Word and God's work.

Many years ago, and before I had entered upon a series of debates against the proponents of Evolution, a collaborator in our Northwestern Theological School,—Dr. A. J. Frost—a Senior in years and a man of intellect quite as massive as his gigantic body, gave me this advice:

If you ever have occasion to debate, insist upon the definition of the terms involved. Defi-

nition results in definiteness and lays some limitations upon the parties involved.

The Standard Dictionary says: "Science is knowledge gained and verified by exact observation and correct thinking; especially as methodically formulated and arranged in a rational system."

That definition takes you out of the realm of speculation, it disposes of such terms as "theory," "assumption," "hypothesis," making them possible servants of science, but never its synonyms.

A hundred years ago we had our sciences so-called, but today the most of them sleep in the Morgue of Speculation. The explanation is easy;—"The verification of knowledge by exact observation and correct thinking" is the highest accomplishment of which the human mind is capable. Not every man who cries *Eureka* has found it.

This is not to inveigh against the sincerity of investigators nor to suggest a cessation from their researches, nor even to reject all their conclusions, but only to call attention to the difficulties that beset their way and warn against the too oft repeated mistake of identifying science with "speculation" or "theory" or "hypothesis," as has so falsely been done with the guess of Evolution.

"Knowledge gained and verified by exact observation and correct thinking" will never be overthrown by mortal man nor even by God Himself.



### An Inspired Apostle defines Scripture

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3:16).

Paul speaks of "all Scripture" as that which is "God-breathed," and the method of its arrival was that "holy men of God spake as they were moved (or borne along) by the Holy Ghost" (2 Pet. 1:21).

Conscious of belonging himself to that inspired company, Paul affirms: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. 2:13).

We confess very frankly that this passage seems to us to agree with hundreds of others in confirming the verbal inspiration of the Bible. College students know that many professors now strongly inveigh against that doctrine; and, even though they belong to the professed Christian company, they propagate another theory altogether, admitting that God may have "stimulated" the thought, but objecting to his having provided "words" with which to clothe it.

The Verbal Inspiration theory these now commonly set aside, and the doctrine of "illumination" is advocated instead as the most that can be claimed for the authors of the sixty-six books that constitute this great Library.

The same men, however, who reject the Bible as the very Word of God, would go into Court tomorrow and insist upon the settlement of an Estate in which they were named as heirs, on a verbal basis, and would call the attention of attorneys and judge to "*What was written*" and, unless they had some unrighteous end to be conserved, they would permit no departure from the very words in which the testator had expressed himself.

It is little wonder, therefore, that the New Testament writers, who may be conceded to have known what the Scriptures were, refer to the Old Testament more than eighty times as that "*which is written*," and never once did they

abandon the literal acceptance of the same.

The modern method of admitting that the Bible may "contain" the Scriptures, but is not itself "wholly God's word," is merely a form of unbelief. If God has revealed His will to men in this Book it is hardly reasonable that He would do so with less care than any intelligent, faithful father would show in framing the document that bequeathed his possessions to his children. If, in the Civil Courts, the slightest word of the testator is the weightiest law, who would dare to treat with contempt thought or phrase found in the Divine *will*?

Let it be understood there is a decided difference between the plain statement of Sacred Scripture and some absurd interpretation. The scientist is under no obligation whatever to harmonize "knowledge gained and verified" with fanciful interpretations of Holy Writ; nor is the intelligent student of Scripture under the slightest obligation to bring the Bible into line with the pseudo-sciences of the day. Science is God's voice in nature, and the Scriptures are God's voice in Grace. It does not fall to the lot of any mortal to harmonize these voices; the harmony is in Him.

### This Common Authorship compels Agreement

With man, that would not be a logical necessity! Man can, and often does, write and speak contradictory things.

It is said that an auditor once went to Mr. Beecher and said:

Dr. Beecher, what you said today was contradictory to what you said last Sunday. To which Beecher is reported to have replied: Come and hear me next Sunday and you may find I will contradict the statements of both days.

But such controversion is not consonant with the character of God. "He abideth faithful; he cannot deny himself" (2 Tim. 2:13).

On more than one occasion I have heard liberal theologians discuss the subject of "Harmony Between Science



and Scripture" and, apparently, to their personal satisfaction, accomplish the same by quietly dismissing the claims of the Sacred Book with a wave of the hand or a jerk of the head, saying, for instance, of Moses and other early writers: "They faithfully recorded the views of their day, but Science has long since discredited such primitive impressions."

Is that harmony? Is it not, rather, annihilation? It may let you out of your difficulty, but you escape at the expense of inspiration, and to the unspeakable loss of the people.

There used to be an eccentric preacher in Kentucky well-known to the author. He did no great amount of study, and yet he commonly preached with unction. One day he found himself before an audience with no unction on hand; even thoughts refused to come. He floundered through a few ill-formed sentences, and then, squarely facing his audience, he said: "Brethren and sisters; you think I have got into the brush and can't get out, don't you? Well, I'll show you; we'll just look to the Lord and be dismissed!"

But let it be understood that when you dismiss the claims of the Sacred Book and walk out of your difficulties, you have lost the Divine message and left the hungry multitudes unsatisfied.

However, these three primal remarks but introduce the things of debate.

Frankly we enter upon that without the least fear. God's Holy Book has lived through a war of several thousand years; and, instead of wearying with the battle, it is more virile and combative today than ever before. Defeat is not in God's dictionary. To the conflict then! We concede that

### Genesis is the Storm Center of this Controversy

That has come largely in consequence of Charles Darwin's work on *The Origin of Species*. The ancient author of the Pentateuch and the modern philosopher of Evolution are in direct conflict.

The so-called Liberals of the day follow Darwin: Conservative scholars consent with Moses.

The reason for the course of the latter is found in the fact that, to this good hour, not one statement of that matchless chapter—Genesis 1—has been shown to be unscientific.

In demonstration of this declaration, let us take the statements up in their order: "*In the beginning God created the heaven and the earth*" (Gen.1:1).

Here two questions of Science are involved. The source of the physical universe; and The order of Origins.

Beyond controversy Sir William Thomson, or Lord Kelvin, was, in the realm of science, without a superior in his day. Concerning the origin of the Universe, he said: "Science positively affirms creative power."

Among modern astronomers, Jeans knows no superior; and yet he does not hesitate to speak of "the Creator" and of "Creation"; and while he does not use the Biblical term "God," he does say: "The great architect of the Universe now begins to appear as a pure mathematician." The views of Professor Millikan are well known to the scientific world, and Jeans quotes him as having said of creation: "The Creator is still on the job."

Again, the order of creation, as set forth here, is that now uniformly accepted by scientists, namely, so far as our section of the universe is concerned the heavenly bodies were created first and the earth afterwards. In other words, the old geocentric system which looked upon the earth as the center of the universe, had to give place to the heliocentric system which, for thousands of years after Moses, was held by supposed scientists; but into their mistake Moses never fell.

It is doubtful if there is a scientist living who would deny that at one time "the earth was without form, and void; and darkness was upon the face of the deep" (Gen.1:2).



The statement of Gen.1:3—"Let there be light and there was light"—before the rays of the sun, on the fourth day of creation, had reached the earth, was at one time disputed; but finally Laplace appeared declaring it to be a scientific certainty, that, in the condensation of the originally formless chaos, there was such molecular and chemical action as must have emitted light! No truth-seeker arose to dispute him, and Boardman in his *Creative Week* remarked:

Why will the Academy vote Moses a blunderer for declaring that light existed before the sun appeared, and yet vote Laplace a scientist for affirming precisely the same thing?

Till now the language of science has not departed from this statement:

And God called the light Day, and the darkness he called Night.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven (5-8).

Huxley is reputed to have slipped here by charging Moses with believing that heaven was a solid substance, resting like a canopy over the earth. But Huxley's mistake was the result of his ignorance of Hebrew, since the word translated into the Latin *firmamentum* is the Hebrew word *rakiah*, correctly translated "*a broad expanse*."

How significant! "*A broad expanse*!" The present-day scientist will tell you that "*expanse*" is so broad that they know not whether it be finite or infinite; so broad that though Jeans insists that the only thing with which we are familiar that can compare in number with the stars are the sands of the sea; and yet, innumerable as those stars are, and enormous in size, almost past human computation this broad expanse, instead of being insufferably crowded, Jeans declares to be emptier than anything we can imagine and then illustrates by saying:

Leave only three wasps alive in the whole of Europe and the air of Europe will still be more crowded with wasps than space is with stars.

And as for the waters which were in the heavens and the waters that are on the earth, modern science has again justified Moses by telling us that there is a veritable sea forever suspended in the first heavens by the law of evaporation! If any man doubt it, let him express his skepticism to dwellers along the Ohio River or the Mississippi valley who lately had the scientific demonstration of seeing oceans of it fall from the firmament above to the firmament below.

But still further:

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good (Gen. 1:9-10).

That statement used to be laughed at as a further sign of Moses' ignorance, supposing that he had seen but one sea, and imagined it the only one on earth! But now exploration has turned the laugh on Moses' critics, for it has proven, as Dana in his *Manual of Geology* tells us that while "the continents are separated, the seas occupy one bed."

Here is wisdom that is wonderful!

Proceeding now to the Acts of Creation we find a remarkable agreement between Genesis and Geology. They both begin with grass as the oldest form of life and come up through herbs, trees, fish, fowl, living creatures, cattle, and creeping things, and beasts of the earth to man as the last and most wonderful of God's creations.

There is not a mistake from the standpoint of the geologist in this arranged system. The very rocks bear testimony to the Divinity of this revelation.

I have found it extremely interesting to compare Genesis and Geology at other points. There are mentioned in the first chapter of Genesis three creative periods relating themselves to life



upon the earth, called the Third Day, the Fifth Day and the Sixth Day of Divine work.

I consult my Dictionary and find it also recognizes three creative periods,—Paleozoic, Mesozoic and Cenozoic. Is this a coincidence?

When I turn back to the specimens found in these three periods I discover that they are all quite clearly included in the Genesis account.

But I must pause a moment to remark on the almost unthinkable wisdom found in the Fourth Day procedure where, not the earth, but the heavens are the subject of consideration.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night:

And God set them in the firmament of the heaven to give light upon the earth (16-17).

On this let me make several observations that should at least impress the most confirmed skeptic.

First of all the word "made" is not *bara*—which implies a creative act, but *asah*—a Hebrew word, that suggests appointment to function. There is, therefore, no inharmony between Genesis 1:1 where God created the heavens and 1:16 where He appointed the sun and the moon "to rule over the day and over the night."

More remarkable still is the statement: "the greater light to rule the day, and the lesser light to rule the night."

How did Moses find out that the Sun was bigger than the Moon? He had no instruments with which to effect their measure, and all the appearances were to the contrary. I have seen the rising Moon when six to eight feet seemed to be its diameter, and the setting Moon under similar conditions; but three or four feet at the most would commonly compass the rising Sun, or the Sun at set.

The Greeks, therefore, following natural reason, believed that the dimness of the Moon was due to its distance from the earth, and that it was the larger of the two heavenly lights; and

just as naturally reasoned that the proximity of the Sun to the earth accounted for the warmth coming from that great center.

But now that modern science has mastered the subject, we find—in the language of Jeans,—that the Sun is not only 400 times as distant from the earth as the Moon, but is also five million times as big as the Moon. Its diameter is about 400 times the Moon's diameter, or 109 times the earth's diameter; or 864,000 miles; and that no fewer than 1,300,000 earths could be packed inside its circumference.

Before these facts, clearly outlined in Genesis, let the critics come and humbly confess—not the mistakes of Moses, but of Bob Ingersoll and all skeptical conferees.

I will not at this time undertake to prove the very easily compassed proposition that man is a creation of God,—the climax of His work on earth and not an evolution from an amœba; that I have done so often in other addresses and books as to obviate the necessity of repetition here.

I conclude as I began by saying that the first chapter of Genesis has weathered the storm, and comes out of the conflict with flying colors—its every proposition is now certified by the best scientists of the twentieth century.

#### Other Scriptures involved in this Controversy

In a recent class in Homiletics one of our Theological Seminary students presented an argument for the Inspiration of the Bible in which he said what can be abundantly proven, namely, that the Divinity of the Book was strongly argued by the fact that the Bible was *historically* correct; no mistakes in its historic statements having yet been proven; that the Bible was *geographically* correct,—no dislocation of places having been discovered in its pages; that the Bible was *geologically* correct,—the first chapter of Genesis a demonstration: that the Bible was *botanically* correct,—the flowers mentioned in it



can be found in Bible lands to this day and create a complete herbarium, satisfactory to any modern scientist: that the Bible was *astronomically* correct,—not only anticipating for our section of the universe the heliocentric system, but rightly naming and perfectly placing the stars it mentions, and even going so far as to call attention to the now conceded “empty place in the North”: “He stretcheth out the north over the empty place, and hangeth the earth upon nothing” (Job 26:7).

He also presented an argument that the Bible is *physiologically* correct, and only modern discoveries have convinced us that man is “wonderfully made”! “I will praise thee; for I am fearfully and wonderfully made” (Ps.139:14).

When I read what the scientists have to say concerning the physical man I feel as I do when I follow Jeans in his vain endeavor to give me some hint of stars and space; I am staggered mentally! But if what they tell me is true, then the Psalmist’s statement concerning the creation of his body is certainly justified.

If there be a thousand miles of blood vessels in my body, if there be 1,500,000 sweat glands on its surface, if my lungs are composed of 700,000,000 cells, if my heart beats for a single day were “concentrated into one huge throb of vital power, it would be sufficient to throw a ton of iron 120 feet into the air,” then since it has already beat 3,000,000,000 times since I was born, and has lifted what would equal the weight of 600,000 tons, if my nervous system controlled by a brain that has 3,000,000,000,000 nerve cells of which 9,200,000,000 are in the cortex or covering of the brain alone, and if in my veins there are 30,000,000 white corpuscles and 180,000,000,000,000 red ones,—then it is some job for an amoeba to evolve himself into that complexity, I grant! It sounds to me more like the work of God.

But we proceed: Having just spoken of those thousand miles of blood vessels, it is not out of order to remember the

statement of Moses that “*life is in the blood*” (Gen.9:4).

Harvey, in 1628, discovered this same truth, and now it is uniformly accepted. Natural life is not in the flesh, not in the nerves, not in the brains, not in the bones, not in them all combined; it “*is in the blood.*”

In Eccl.1, we have rather clearly set forth two scientific facts which have been paraded in recent centuries as wonderful discoveries. The first belongs to the realm of the so-called Weather Bureau and tells us whence our storms or cold come, and also the source of heat winds (vs.6); and the second compasses the whole question of evaporation. “All the rivers run into the sea; yet the sea is not full.” The reason is assigned here: “Unto the place from whence the rivers come, thither they return again” (vs.7).

But perhaps nothing is more remarkable than the scientific statements to be found in the Book of Job. We have already referred to his reference to “*the empty place*” in the north. Our time forbids that I take up all the scientific suggestions of Job 38: Dr. Harry Rimmer in his volume *The Harmony of Science and Scripture* has well accomplished that job, and one stands amazed at their multitude!

But I do want to affirm that Job taught the rotundity, and the revolution on its axis, of the earth (38:13).

Still more remarkable is this ancient’s statement concerning the law of gravity. Other ancients had other methods of supporting the earth on mighty pillars, on the tusks of enormous elephants, on the back of Atlas; but into this folly the inspired writer never fell, for Job wrote: “He hangeth the earth upon nothing” (26:7)—the very deliverance of your latest science.

Even more astonishing still is the statement concerning wind and water. We still employ very unscientific speech when we declare a thing to be “as light as air,” knowing that air has a pressure of fifteen pounds to the square inch; and we still talk as if the seas might be



dried up, when science says there is no change, and the drops of water—so far as extent is concerned—being only simply a question as to whether it is in liquid or gaseous form.

But Job, anticipating the scientists by several thousand years, wrote: "To make the weight for the winds; and he weigheth the waters by measure" (Job 28:25).

Such instances of Scripture statement preceding scientific discoveries could be multiplied out of number; but I refrain in order to remark—It is high time Pseudo-Scientists surrendered their skepticism.

Refusal to be convinced when such facts face them reminds one of Æsop's favorite fable. You will remember that the wolf coming upon the lamb said to him:

"You are feeding upon my grass and I'm going to eat you for it;" But the lamb replied: "Sir, I am but a babe, and have never tasted grass as yet. My mother's milk suffices for my food."

To which the wolf responded: "But you drank from my spring, and on that account I will eat you." And again the lamb said: "No, Sir; I have not done so. My mother's milk is drink as well as food and I have never tasted water."

Whereupon the wolf replied: "Well, anyway I'm not going to be cheated out of my meal"—and he started in to kill and consume.

Such a conduct ill becomes the professed scientist. He should be a searcher for truth and when "knowledge gained and verified" is presented to him he should have an open mind and be subject to conviction.

### The Undebatable Themes

There are Scripture subjects upon which science is silent.

There are points of human experience of which the microscope reveals nothing, the telescope tells nothing; they transcend scientific investigation. Tyndale admitted that the problem of the universe would never be solved.

And yet that problem is not so difficult from the scientific standpoint as are the problems of sin, substitution and salvation.

There have been many theories as to how sin came into the world; but if the Bible statements be rejected, the so-called scientific philosophy proves unsatisfactory. As Joseph Parker once remarked: "the faintest scratch reveals the wolf in us."

Paul, whose experiences and observations on human life have seldom been exceeded, said:

Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which, I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God (Gal. 5:19-21).

Jesus, admittedly the soundest Judge of human life the world ever saw, said:

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man.

For two thousand years, yea, for seven thousand years, supposed scientists and professed philosophers have worked at the problem of sin and are as much at sea regarding the origin of sin, and as remote from the solution of the problem as they were when first they began.

The only light we have that has proven of value is that from the Sacred Word, and that found in Jesus of Nazareth, the Son of God. If this statement needs verification we can present a few millions of men and women whose experience attests its truthfulness; and in the last analysis, that is a scientific confirmation of Scripture. The multiplied experiences of men demonstrate the divinity of the Bible. Wherever this book has gone light has walked in its wake; morals have improved, and life itself has not only been made worthwhile, but both inspired and protected by its teachings.



A skeptic, in crossing Africa, found a native chieftain sitting calmly under a tree reading from a book. When asked what he was doing, he said, "Reading my Bible." "Why man," remarked the skeptic, "don't you know that that Book is out of date?"

"Maybe so in your country, but it is a good thing for you that it is not so in this, for had it been, we would have, some time since, made a meal of you."

It was James Russell Lowell, was it not, who said:

When the microscopic search of skepticism, which has hunted the heavens and searched the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, manhood appreciated, womanhood honored, and human life held in due regard—when skeptics can find such a place, ten miles square on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for these skeptical *literati* to move thither, and there ventilate their views.

*There is a realm of the spirit that is superscientific.*

God does not come within the range of the modern telescope; revelation is not subject to the measurement of the modern yardstick, and spiritual experience is not to be investigated by the modern lens.

When the man who has been drunken for twenty years, and who, as a result, is a ragged, social outcast, staggers into a downtown mission and hears the Gospel and comes out never to drink again, supposed scientists will never be able to explain it; but that does not affect what you and I have often seen.

When a woman who has walked in the ways of wickedness is visited by a Christian sister and brought face to face with Scripture teaching until, under profound conviction, she cries, "*God be merciful to me a sinner*" and, after some minutes of weeping, rises with a face from which a new light shines, and

declares that she has personally met the Redeemer and knows that her sins are pardoned, and gladly takes the path that "shines more and more unto the perfect day" the denials of the personality of the Spirit, or the experience of the soul, will never disregard what men and women have seen. They know that this Book contains the Gospel that has proven, and can prove, "*the power of God unto salvation*"; and seeing that, they believe the Book divine.

One night in Paris, France, I was preaching and Dr. Reuben Saillens was my interpreter. I came to the close of a discourse upon this same subject, and I turned to Dr. Saillens and said, "Now, Dr., if you can put it into such French language as not to despoil its rhythm, I would like to close with a poem of which I am very fond," but concerning which I had seen again and again, "author unknown," and I started in.

At the end of my first line he was in a hearty laugh, and I could not imagine why my great friend should treat a poem of such portent so lightly. He divined my embarrassment and said, "Excuse me, Dr., but I assure you I can put that poem into French, since I wrote it myself some fifty years ago."

In his early life Saillens was a blacksmith, and from that experience he brought this poem:

I paused one day beside the blacksmith's door  
And listened to the anvil ring the evening's chime.  
And looking in I saw upon the floor,  
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter out these hammers so?"  
"Just one," he answered, with a twinkling eye,  
"The anvil wears the hammers out, you know."

And so, I thought, the Anvil of God's Word  
For ages skeptic blows have beat upon;  
Yet, though the noise of infidel was heard  
The anvil is unworn, the hammer's gone!

We will bury more skeptics tomorrow, but the Book will abide. "*Forever Thy Word is settled in heaven.*"—W.B.R.

A wise man would rather preserve peace than gain a victory.—Colton.



# Spiritual Control of World Forces

**G**OD has given two great commissions to the sons of men, and at the same time has endued man with power to accomplish that which he has commanded. In the beginning of the human race, He said:

Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Gen.1:28).

That was a commission to control the physical forces of the world. But man was slow to enter into this great inheritance. He allowed sin to trammel him and hinder his progress. Sin blights the human mind by injuring the bodily functions and debilitating the brain.

It was a long time before man got hold of the throttle of steam power and began to operate locomotives and steamships. It was a longer time yet before he began to harness the Niagara and to twist the forked lightning in his dynamos, and to bottle up the electric currents of the clouds in his storage batteries.

But as men are coming to recognize their God-given powers, they are reaching out and learning to control the physical world; they are making the earth, the sea, and the air their highways to the ends of the earth.

The transference of thought seems to be almost unlimited. We talk to people in Australia and South Africa by radio, and they talk back to us. This great power may and ought to be used, in a larger way, to carry the gospel message to the ends of the earth. We may yet have missionaries, living in America, and talking to millions of people in China and India and Africa in their native languages. The tongues of flame and linguistic powers of Pentecost were but a foretaste and prophecy of the powers which God has given His ambassadors to spread His gospel throughout the whole world.

## All Power Now Available

When Jesus Christ was risen from the dead, He said to His disciples:

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt.28:18,19).

This is the second great commission of a world-wide application. The gospel has opened to the sons of men all gateways of power. It is only as the gospel has lifted men out of the vices of paganism, rescuing them from the spell of lust, and the superstitions of heathenism, and given them the light of a higher life, that they have been able to get large control of world forces.

The great spiritual powers of this Dispensation of the Holy Spirit have lifted men and put them into a position where they have the forces of both the physical world and the spiritual world fully available. The Christian religion has set on foot educational agencies which have enabled men to ferret out the secrets of nature, so as to get more and more control of the winds, and the waters, and the electric currents, and the chemical powers of the world.

Man has become a monarch, holding control of God's world-forces. We speak of water power, wind power, the power of heat, steam power, power of cohesion, power of gravitation, chemical power, and spiritual power, but back of them all is the Lord God Omnipotent, and when Jesus said, "All power is given unto me in heaven and in earth," he included them all. The powers of heaven and earth are made available through Christ as never before.

In the eight power houses at Niagara Falls there is being produced 843,000 horse-power; at Keokuk, the Mississippi is producing 150,000 horse-power. England has a vast enterprise to harness the tides of the ocean, by putting a huge barrage across the Severn estuary,



there will be developed a minimum of half a million horse-power; this will save three million tons of coal a year.

### The Need of the Church Supplied

The Church needs power, and all power is available in Christ. Since He ascended up on high, we can tap the source of power at the font. The forces needed for renewing the world are spiritual and come to us from God through Jesus Christ.

Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof (Rev.5:5).

The Lion of the tribe of Judah has loosed the seven seals of the secrets of the universe, and all the wealth of the universe is available in him.

The powers of wind, and water, and electricity, always were in the world, but men lacked the knowledge and ability to apply them. Franklin sent up his kite and caught currents of power from the skies. A few men also caught spiritual power. Enoch received power to walk with God for three hundred years in a sinful world. Moses was endowed with power at the burning bush, and with the light of God in his soul, he cut a wide swath through Egypt, the Red Sea, and the Wilderness. Joshua caught power enough to divide the Jordan, and knock down the walls of Jericho as effectually as the German guns knocked down the walls of Antwerp. Samson received the power of the Holy Spirit, and he throttled a young lion with naked hands and carried away the gates of a city on his back. Elijah closed the rain bottles of heaven, and Daniel stopped the mouths of lions. The three Hebrew children could quench the violence of fire; but God was reserving better things for us.

### Powers of Pentecost Now Available

The power that was available only to seers and prophets of old time, is now within reach of hod-carriers and housemaids. Foretelling the glory of this Dispensation of the Holy Spirit, God said by Joel:

And also upon the servants and upon the handmaids in those days will I pour out my Spirit (Joel 2:29).

When Jesus died on Calvary, God tore the veil of the Temple in two and opened up a new way into the Holy of Holies, and that which was the prerogative of only the High Priest became possible to all who have become kings and priests through the shed blood of Christ. By the new birth and the gift of the Holy Spirit we are constituted sons of God with power, and commissioned to control the mighty forces which God has put within our reach. After His resurrection, Jesus breathed upon His disciples, and said unto them:

Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained (John 20:22,23).

### The Telepotence of Faith

Let us consider this bestowment of power by the resurrected Christ in the light of the telepotence of faith. Telepotence is so new a word that you may not find it in your dictionary; it is a hybrid word coming from the Greek root *tele*, meaning at a distance, or far off, and the Latin root *potens* powerful. Man is beginning to exercise physical control at a distance through the direct energies of the intangible essences of the universe.

This is a great extension of the dominion of life. The power of physical control by means of electricity or other force marks the highest present attainment of man in the physical world. With the telescope we can see objects which are immeasurably distant in space, but over which we have no control. But by means of telegraph instruments and wires we can write our messages at great distances, exercising control over ponderable matter.

Wireless telegraphy and radio involve control over ponderable matter with nothing intervening that is available for moving matter except electricity or some other powers of nature. We instantly communicate our thoughts



across millions of miles of intervening space.

### Ponderable Objects Moved by Telepotence

By telepotence or the transference of power experimental boats have been guided in various manœuvres, thus affording distinct instances of distant control over ponderable matter. All this illustrates the fact that man is becoming telepotent in such a manner as to suggest the startling thought that an extension of this power might place even worlds under human control.

Professor Colin G. Fink of Columbia University made experiments showing the possibility of converting sunlight into electric power to be used by man for his needs and purposes. The science of faith goes beyond all these natural powers and brings down power from heaven and puts it into the hands of men for the salvation and uplift of the world.

The late Professor John Alfred Faulkner quoted this from a missionary's memorandum:

One day in Portuguese West Africa in 1914, I was standing by the river and remembering those near and dear to me back home (some of whom had not yet received Christ). It became an agony to me. "Lord Jesus, does distance make any difference in the measuring of Thy promise?" I took off my helmet and looked across the Atlantic and said to the mountain which blocked the minds of my loved ones for Christ, "Be thou removed and cast into the depth of the sea," and prayed in the name of Jesus that He would send His convincing word in power into the hearts of my beloved brothers and sisters.

A few weeks later I got a wonderful letter from my eldest brother, a keen business man, who had graduated from Christianity into Christian Science and then into agnosticism, telling me that he and his wife and children had been brought to Jesus. Today he is an earnest Christian man, influencing many for good. A few weeks later I received letters from two other brothers telling how they and their wives and children had knelt together at the altar and given themselves to Christ. Then I received news that my next younger brother had begun preaching the gospel, and found him a strong, earnest, spiritual preacher, winning souls. My sister and her youngest son had also given their hearts to the Master.

Now, if one man could exercise such telepotence of faith across the Atlantic Ocean, what might and could be done, if the whole church were to unite in a mighty act of faith and prayer to remove the mountains of drink, and lust, and war, and to bring in the kingdom of God among men! The prophet tells us that "Ethiopia shall soon stretch forth her hands to God" (Psa.68:31). What if a whole nation were to stretch forth its hands unto God in prayer by one mighty act of faith!

With such bestowment of power and equipped with the mysterious telepotence of faith, Jesus Christ says to us:

Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.

### "Go Ye Therefore"

This great commission calls our memories back to the first great endowment of power by which man was to have dominion over everything in earth and sea and air. This command comes to us from the great Master of ocean, and earth, and sky, and is directed to all the sons of God in the midst of a crooked and perverse nation, among whom we are to shine as lights in the world.

Every soldier of the legions of the Allies in the Great War was subject to the command of Generalissimo Foch. Every soldier of the legions of the Kingdom of God is subject to the command of our great Generalissimo, Jesus Christ. He controls the powers of life, and death, and heaven and hell, to all eternity. He has the right to issue such commands whenever and wherever he pleases.

"Go ye therefore," every member of the church militant; go disciples every relative, every neighbor, every citizen, every foreigner, every pagan. Such is our responsibility. "Therefore," therefore, therefore, because Jesus stands with you, ready to panoply you with arms for spiritual conquest; ready to inspire you for every gracious task. "Therefore"—was ever adverb freighted with mightier meaning?

Therefore, rally the forces, bring up the rear guards, hasten on the reserves, bring every man, woman and child that names the name of Christ into action. We must attend to this matter immediately; we must conquer the world for Christ. Our soldiers must go over the top for Christ and humanity. Our prayers of faith shall release for us the spiritual powers of the universe, that God may have the kingdom, and the power, and the glory.

Instead of spending billions in warfare to destroy men's lives, we must furnish the sinews of war for Christ's

holy conquest in winning the world. We must not be content with putting honey into the nail-pierced hand as the disciple did; we must put money into those same almighty hands. Tell me that you have no interest in the salvation of others, and I will tell you that you have neither part nor lot in this matter. Tell me that you have no interest in the salvation of others, and I will tell you that you have neither part nor lot in this matter. If you have no missionary blood in your veins, you are not actuated by the Spirit of Christ.—*William M. Young.*

## The Greatest Question of the Day

FIFTY years ago Dr. DeWitt Talmage and Mr. Gladstone stood, holding each other's hand for their first time. Dr. Talmage said: "Tell me the greatest living question?" Mr. Gladstone answered: "The Christian religion; there is no other." Each spoke out of his full heart.

Here was quite a coincidence of greatness: Talmage, the greatest living preacher, and Gladstone, the greatest living statesman! The preacher was on his way to the Holy Land; the statesman was just out of his tilt with Mr. Huxley over agnosticism and the Bible, and had finished his *The Impregnable Rock of the Holy Scriptures*. Both were live men.

Just recently a noted speaker was invited to address the student body of a great University, and to find a topic to interest all, he sent out 300 questionnaires that their most interesting topic might be indicated. Four of the most popular topics were: (1) What is the modern conception of God? (2) How bring the spirit of Christ into modern life? (3) How to get along better with other people? The topic receiving the most votes was (4) *What is the meaning of life?*

Here was an exponent of the prob-

lems of the day, felt even by the youths in the very morning of life. And since they all synthesize into the question of the Christian religion, they hark back fifty years and echo Gladstone's answer to Talmage. The greatest question of the day, then, is the same today. What is the meaning of life? can be answered only by the Christian religion, with her "Golden Rule" and her "New Commandment" to "love one another as I have loved you." The problem of life is near a solution when men come to the investment of influence to the needs of the world around us.

This may seem to be only shifting the problem to another basis. One may ask: How may I contribute my best to the benefit of mankind? We dare to assert that the meaning of life will never be known till we come to take an altruistic view of life. When approached from an egoistical viewpoint the secrets of life can never be discovered. Selfishness is found to be the highway to ruin and disappointment.

A comprehensive view of the four questions above shows that they all concentrate in the spirit of an altruistic religious life. Only along this line can the conception of God, the spirit of Christ in human society and



the meaning of life ever be found. We may, therefore, safely conclude that this altruistic principle is of divine origin, that God wove it into the texture of human existence, and that without it the secret of life can never be found.

It is becoming increasingly evident that the investment of influence is the secret of all successful life. In any line it is the seedsower that is able to reap a harvest of abundance. To say, "the world owes me a living," is but to advertise one's self as of a predatory character, like the hobo, or parasite, grasping his living from the results of some other's vitality and energy. Such a character ever rests under the condemnation of nature and upright society. He who views life from this viewpoint will never find her deep meaning, or reap her richest fruitage. He is steering in the direction of defeat and disappointment, along which path so many are traveling today.

How poetic and beautiful is the altruistic conception of life with all things contributing to the welfare of others! The inanimate world links up with this marvelous system. The sky drops down her treasures that the earth may be fruitful. The mountains send down their loam to enrich the valleys; the flowers burden the air with their perfume and sweetness of blossom for the admiring multitudes; the orchards bear their luscious fruits, not "that the species may be spread abroad," as Darwin used to say, but that the hungry may be fed.

Even the God of heaven could not content Himself with eternal idleness. He must create to have beings to love, upon whom to bestow the loving favors of His nature. This is not only the secret of man's creation and well-being, but the law of life and the meaning of the sublime modern idea of God, and the secret of the meaning of life. St. Paul realized this when he said: "I am debtor to all men." His own life had become harmonious and sweet because he could give himself to the world,—to the Jews first, then to the Gentiles. Thus he could dis-

charge his *noblesse oblige*, a debt which rested on his cultured, great soul. In doing this he was but walking in the footsteps of his divine Lord whose love reached sublime self-giving.

Here we have an ideal suitable to all men and all ages. By obeying this ideal we answer question two and three above, namely, How bring the spirit of Christ into modern life, and how we can get along nobly with all of the world. This spirit brings us to feel that we are not spiritual orphans in the world, but that we are the children of one infinite Heavenly Father, who created us and daily guides and cares for us if we but let Him. This is the modern conception of God where the skeptical prejudices do not hinder our belief.

### Why Human Existence?

With the light aglow in the human mind we come to consider the fact that man and all the rest of creation is but the externality of the thoughts of God. He thought *us* so we are here. Look everywhere for the manifestations of God's thoughts,—in the fleecy clouds, in the glory of the golden sunset; in all floral beauty; in the fruits of nature; in the love and blessedness of home. All are possible because of God's wonderful thoughts to usward at the very beginning of creation. How foolish to imagine that all this excellence came of a mere coincidence of the moving molecules of material substance. Such marvelous agencies could never have originated themselves. *Ex nihilo nihil fit*. The very thought of spontaneous generation and development is ridiculous in the extreme.

If, therefore, an infinite Mind originally conceived of the world and its creatures, He must also have planned that all things should cooperate harmoniously together, with man at the summit, as a free and dominant personality to whom all else should be subjected, to be conserved and used by him. This world was considered, not only as a dwelling place, but also as a home-realm—not that he should "lord it over the

rest of creation" but to husband and enjoy the same as his allwise Creator designed. This we admit is the "old and tried" view of life, a conclusion reached after thousands of years of observation, testing-out, and reasoning by the best minds. In such a conception there is ample harmony, feasibility and spiritual hope.

That there are other conceptions of our origin, development and perfection, is a recently developed fact. But all this is an imaginary, poetic fancy and dream,—an unproved and unprovable "hypothesis" worked up into a so-called "science". Anything purporting to have happened two millions of years ago must necessarily be a mere guess. One of such theories is that mysteriously an infinite number of molecules floating in space, by a mere coincident, came together into an organic union and began to live and grow and develop species, without a guiding hand or ultimate design, as chance might occasion. Hence here we are, being driven and whirled like dust before the wind, without a purpose in life or ultimate end in view. This is called "new thought."

Now, we protest that to find the meaning of life on this basis of man's origin and destiny, one must have a profound and endless problem on hand. What wonder that some men find lowering clouds and a dark future in the matter of man's destiny in the world! This men call "new thought" without waiting to determine whether or not it is not all nonsense. Things found to be false and useless should readily be discarded. But there are some "eternal verities" in human life which must remain. Is it not a fact that the Pole-star still remains fixed in the heavens? and men, having discarded their old seaman's maps, find themselves in darkness, driven by the winds and storms of life?

Is it not the men who are guided by the "new light" who cannot find their way and are troubled to know the secret of life? When mankind forgets the obli-

gations of brotherly love, and resort to the "bloody law of tooth and claw,"—the survival of the strongest—what wonder that there are social strifes, cut-throat competition, divorce in the home, and murders on the highways! All this comes of the fact that men no longer consider themselves the sons of one common heavenly Father, but hold that men are but highly developed brutes, blood-relatives to the lower animals and half-brothers to monkeys. What wonder that there are murderous wars and national strife at large?

Once upon a time men considered that there is such a thing as generic truth, an instinctive life-principle, but now there are those who say, "truth today may not be truth tomorrow," that truth is but the popular verdict of society, and "right is but the will of the most powerful."

All this is called "new thought." What wonder, therefore, that our young students want to know "the meaning of life," and "how to get along with the rest of the world?" All hopeless is the future when "new thought" rules and only man's opinions are at the helm of life. The philosophers in the past could never agree among themselves, and there is less harmony among them today than ever before. From their humanistic viewpoint how can humanity ever determine the goal of the future or the ultimate destiny of the race?

The old truth held that "God created man in his own image, for his own glory," which glory meant the manifestation of love and life which we behold pulsating in the world all around us. This thought gave mankind a definite hope and safety because of God's presence, which fact is fortified by an inward, spiritual consciousness, "the spirit of God bearing witness with our spirits that we are His spiritual children." Some may not want to believe this; but who can go behind the facts of a personal consciousness? What we know we know regardless of the limit of our knowledge and reasoning powers.



### "New Thought" Never Satisfactory

The unaided human mind,—philosophy—has never been able to find an acceptable way of life, or to weave a theory of thought that was suitable to all. The able thinkers have never agreed at this point. Socrates came nearer accomplishing it than any one else of the philosophers. He has never been surpassed as a thinker; yet he was put to death for "corrupting the youth." The human mind has never found an ideal that would stay fixed. Even their concept of the ideal, a "flying goal," a something to be sought after, yet never fully obtained, has never been fully accepted. The "flying goal" may be true of human perfection, but surely not of truth which one may daily experience.

"New thought" deals only with material substances,—such things as may be seen, felt, measured, weighed and tested as in a test-tube. But this is by no means the sum total of life. The "old thought" dealt with all these as mere factors with which the whole man deals in his life problems. In addition to the material things, he deals with the unseen, intangible things of soul, spirit, God,—life principles, religion, and eternal hope. Disregarding these spiritual things, one deals with only an imperfect man, the meager half of the entire man. On this basis, how is it possible ever perfectly to know the secret of life? Ingersoll painted his "new thought" conception when he said: "Life is but a narrow vale between the cold and barren peaks of two eternities." Here is vast confusion; no known *source* or *future* of man.

In the "old truth" how all this clears up. Man came from God, and is not simply an early being. He is a noble sojourner here, bound for better life. Here man is in a school of development for eternity. If in this life only we have hope, how dark and hopeless we are! Life is not worth living. Why struggle on in poverty and want if life be considered our only dwelling place, and at the end we are to lie down and die like

animals and be forgotten? With this idea of life one can be excused for thinking that "to be out of it is a blessing." But when we remember that here we are in a life of training, only being educated, refined and developed and equipped for an eternal life, being buoyed up and strengthened by our religion and its hope, till we shall know the fullness of eternal life, then how wonderful are all the trials of life here below, and "the tribulations which work out for us a far more and eternal weight of glory." Like a worthy prize-fighter, we go into training and bear patiently our "afflictions" which only fit us to become victorious in the end. This gives life an exalted meaning which is worthy of all toil and cost. The crowning day is coming!

### The Spiritual Life, the Soul Supreme

No one can really know the secret of life and man's destiny till his spiritual nature is fully recognized and treated as a factor. It is the ignoring of this feature of man's nature that gets so many into darkness and trouble. Many speak as if man were only "an animal with an intellect"; and they aim to accomplish life's high purposes simply by intellectual agencies. Yet this is the sure road to error and defeat.

While mind has its realm and its work, it is at best only secondary. "The soul is the mistress of the Mind." To treat man with any other conception is to misunderstand him and depreciate his real nature. While mind is supreme in considering mundane things, matter, enterprises, and the triumph over temporal difficulties, the soul holds the suzerainty over all,—the balances of equity, the inspiration in the struggles of life, and the hope of the future.

This is evidently the destined realm of the soul. Leave this agency out and man's life is out of balance. He is left to grope in darkness when he should walk in the glow of spiritual light. Thus the stately feature of life is lost and man is no longer himself but an imperfect somebody, only a semblance of

what he should be. The victorious spirit, the refined far vision, the intuitive wisdom which sees to the depth of life and guides to pathways with light and glory, are all missed when only the mind is in play, and God is forgotten.

The eagle's nestlings, mature and contented in their aerie nest feasted by their patient parents, may imagine they have found the purpose of their existence and destiny. But not so; the instinct of the parent eagles realizes this; so they take their eaglets on their back, stir up the nest, winging their way into the upper blue, and swoop from under the young ones, as if to say: "Now fly! That is your realm and destiny."

So man may imagine that resting in earthly abundance he has discovered his destiny; but God, like the mother eagle, "stirreth up the nest," spoils the mundane splendor, and says to the soul of man: "Look aloft; seek a spiritual realm and there find the soul's true destiny." God is determined that neither man nor nation shall be satisfied with earthly, material abundance; so He dissipates all so often that He might save the immortal soul which alone is precious in His sight.

One may be a financial failure in business, a "slow coach" in dealing with the tricky world, and "back number" in social affairs; but with soul aglow with the light of life, and equipped with excellence of the spirit, he is leagues ahead of the materialist though he be a king.

It is by losing the spirit of Christ and His soul-religion, the modernist becomes a *humanist*, an intellectual failure in religion. He seems not to be able to grasp the pre-eminent meaning of the kingdom of Christ as He told Pilate: "My kingdom is not of this world." It was not a material something built up by the boyonet, not kept up by political power and scheming. In harping on "fundamentalism" his speech betrays him. He seems never to know that real religion consists not in splendid abundance; nay, but in the spiritual life and power of a child of God.

Because of the habit of depending upon their mental powers, and their many triumphs thereby, many seem to think that all other dependence must fail. They think that since science has changed so much in the material world, therefore, all old things must be discarded.

But the *old-time religion* does not stand upon any theory of astronomy or material thought. "God dwelleth not in temples made with hands." Nor does His religion stand or fall with the discovery of any "new truth." New discoveries in science only reveal the finger prints of God still on the job of His oversight in caring for the world.

If the militant opponents of spiritual religion could only experience the overpowering sense of God's presence with the soul, and the thrilling sense of His spiritual goodness and love, surely this would make them to sing a new song, and transform their critical knocking into enthusiastic defense of the truth. They would become like the blind man by the temple at Jerusalem whose eyes Jesus had opened, and say: "One thing I know, that, whereas I was blind, now I see!"

Thus having discovered the power of God in their souls "they have the witness within themselves," and know better than any one could tell them of the rapture and hope of everlasting life, to say nothing of the victories day by day in the usual soul-struggles of religion. They would solve for themselves the meaning of life and the purpose of man's existence in the world, namely, that they may know God in this life and enjoy fellowship with Him in the next.

All other conceptions of the secret of life are but a delusion and a cheat. This mundane life and its pleasures cannot satisfy the spirit of man. The best it can afford only leaves the soul burdened, hungry and dissatisfied. So, away with all of its delusions and all its fraud, and give us the realities of the religion of Christ and its victories by faith in Him.  
—C. H. Buchanan.



# World Religious Digest

Thirty-four years ago there were 7 students enrolled at the Northwestern Bible School, Minneapolis; last year 709 enrolled in the schools. At that time Dr. W. B. Riley was the only teacher; last year there were 21 teachers. At that time the school had no property; today it owns property valued at \$400,000, and it is well equipped. In 1902 the school had no current expense account. Last year's current expense account was \$60,000. In 1904 the school sent forth its first and only graduate to a foreign field. In 1936 it graduated seventy-nine. It has in active Christian service in America about 500 full graduates and several thousand who have taken training. It has sent 110 graduates to the foreign field. Its applications for admission to the fall term are the greatest in its history. The Northwestern School and Seminary are non-denominational, strictly fundamental, evangelical and pre-millennial. The Seminary graduated its first class last year with 17 receiving their Th.G. degree, and 16 young men, their Th.B.

A Greek tablet was recently found by some laborers employed by the municipality of Jerusalem bearing an inscription which prohibited the entrance of the sect of Christians into the area of the Jewish temple. It is thought that Claudius Lysias had this made after the riot concerning Paul being seized in the temple.

Compulsory attendance at church will be substituted for solitary imprisonment in Joliet Penitentiary as an experiment, Warden Joseph A. Ragen announced last week. The warden predicted that religious services might replace solitary confinement altogether if it were found to have the desired "wholesome effect."

Says Evangeline Booth: "Drink has shed more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other scourge that has cursed the world."

An evangelical radio station has been erected in Ecuador which, it is expected, will reach all parts of Spanish America.

Canadian laws provide for the reading of the Bible in all schools. The Toronto Board of Education found it required 9,000 Bibles to supply one to each school. The Gideons raised the money and presented them.

5,000 Northern Baptist delegates assembled late in May in Philadelphia. To the office of President for the coming year, Rev. Earle V. Pierce of Minneapolis, was elected. Mr. Pierce has the reputation of being a loyal Gospel preacher whose ministry is immune from Modernism.

The Thirteenth World's Sunday School Convention is to be held in Southern Africa in 1940. This will be the first representative Christian gathering to be held for the continent of Africa.

The state of Georgia is to place a copy of the Bible in the hands of every school child in the state. A newly appointed state board of education unanimously approved a suggestion by Governor E. D. Rivers that 1,000,000 copies of the King James version be purchased. It was explained that no sec-

tarian or denominational doctrines would be taught, the Bibles merely being given to the students for such use as they wish to make of them. The board said Georgia thus would become the only state to include the Bible as a standard textbook for the school system. The state board of education also ruled that teachers cannot collect their salaries in Georgia schools which fail to display the American flag each day the school is in session.

Ratification of the merger of the Methodist Episcopal Church, North, the Methodist Episcopal Church, South, and the Methodist Protestant Church is going steadily forward. The combined denomination will have over 7,000,000 members. It only remains now for the Methodists in the south to approve the plan and this cannot be done before 1938. The center of opposition is the provision made for a separate jurisdiction for Negro members. There will be five regional white jurisdictions and one Negro. *Zion's Herald* has tabulated the vote of the Negro conferences and it is almost two to one against the merger. "It is clear from the decisive majority piled up against unification by the American Negro group that the Methodist Episcopal Church is now in the unhappy position of coercing a helpless colored minority." Rev. Charles C. Weber, executive secretary of the Methodist Federation for Social Service, said that "the working class of America is indifferent, often hostile, to the church," and that if Methodists drew race lines within their organization the church would lose much of its effectiveness among the workers.—*Presbyterian Banner*.

Dr. Clinton N. Howard, Superintendent of the International Reform Federation, says: "What may be regarded as an insult to the memory of Washington and to every Christian in America, Catholic and Protestant, is the proposal now before Congress to erect in the National Capital City that bears the

name of Washington, a memorial to the memory of Robert G. Ingersoll, the infidel, whose only claim to earthly immortality entitling him to a national memorial was to destroy the Bible of Washington, undermine faith in God, and bring reproach upon the name of Christ . . . After that what? A monument at the Capital to Karl Marx and Red Lenin!"

One hundred Buddhist temples in the United States. The largest, in San Francisco, was recently the scene of the Fortieth Annual Buddhist Convention in the United States. The Japanese Buddhists claim 50,000 Japanese and 2,000 White American members, of whom fifty are priests. Plans are afoot for the erection of the first Buddhist Temple in New York and another in Philadelphia.—*Missionary Review of the World*.

It is reported that all the Plymouth Brethren assemblies in Germany have been dissolved and no group can meet even in a private home for the discussion of religion.

Sunday schools are conducted in 129 countries. They are prohibited in only one land—Russia. They thrive best in the United States, with over 20,000,000 enrolled. England ranks second. In Finland there are 24,838 pupils and 23,409 teachers. Finland has two institutions for the training of Sunday school teachers.—*Söndagskolbladet, Helsingfors, Finland*.

The discovery of dusty manuscripts in a Cairo bookshop is of more than ordinary interest. Hans Gerstinger, chief of the manuscript section of the Austrian National Library, says, "The laboriously written pages date back to the second century." The sheets do not include the entire Bible, but the Gospel of Matthew and Paul's Epistles are complete, and there are fragments of the Old Testament. In all 190 sheets were found. These Gospels, if Gerstinger's estimate as to their age be correct,



were actually written within 200 years of the lifetime of Christ!—Perhaps as near as 150 years.

Dr. Henry C. Link, director of the Psychological Service Center and author of a much discussed book on religion, told the National Committee on Religion and Welfare Recovery that the "liberal mind" had proved disastrous to religion in this country. After what Dr. Link claimed was a scientific study of the facts based on consultation with five thousand individuals in sixty-five cities, "a cross section of all economic classes," he found that "it is the mind systematically cultivated to question the traditions and morals of the past, the mind habituated to doubt the old and to place credence in the new; the mind which accepts no authority except the authority of its own reason," which is "the road to moral, social and economic anarchism, the road to chaos and revolution." (Quoted from *The New York Times*.) Dr. Link claimed that the "religious leaders" are mostly unconscious of this. All of which is a pointed commentary on the need for emphasis on those supernatural verities, the authority of the Scriptures, and the bold proclamation of the Gospel even in the face of a gainsaying world, and impeded by the equivocal leadership which has been misleading the churches for twenty years.—*The Presbyterian*.

The Roman Catholic Church has a world membership of 333,500,000 as compared to the Protestants total of 207,000,000.

Dr. John Sung, who left a career in Science to take up Evangelism in China, has been preaching in the island of Formosa. During three weeks, thousands of lukewarm Christians renewed their allegiance to Christ, long-prayed-for relatives and friends were converted, and multitudes asked for prayer. In North Formosa 151 preaching bands were formed with three or more members each.—*S. S. Times*.

Graduates returning to Yale University for commencement last week gazed at the oldest Christian chapel known to man. Uncovered by a Yale archæology expedition at Dura on the Euphrates River in French Syria, the chapel tells the complete history of the first three centuries of Christianity by inscriptions on its walls. It dates from the year 232 A.D.

Of 1,700 students in Baylor University, Texas, only 37 are reported as not professing Christians.

Breaking a long period of silence, Haile Selassie, of Ethiopia, appealed to leaders of all Christian churches to express their horror and condemnation at the suffering imposed on his people, and to aid them with their prayers, so that the abominable outrages permitted and condoned by the Italian Government may be brought to an end.

A bishop and 12 priests are under arrest in Russia on charges of enlisting worshipers in a "Fascist, counter-revolutionary" plot to overthrow the Soviet regime, and restore the power of the Orthodox church. This was revealed by the atheist magazine, *Bezboznik*. These men are said to be leaders, and among other defendants are three former monks and two former nuns. Bishop Inokenty Nikeforoff and the Arch-priest Voskresensky are well-known debaters with atheists on religious subjects.

Tables published in the *Christian Herald* show a gain in membership in all denominations of 837,404, bringing church membership to a total of 63,493,036. Roman Catholics lead with a membership of 20,831,139, while the Baptists lead all Protestant churches with 10,332,005. Methodists are third with a total membership of 9,109,359, and Lutherans fourth with 4,589,660.

The Japanese language, it is said, is the only one in the world in which there is not a single word that can be called profane.

The graduation services of Northwestern Bible and Missionary School and the Evangelical Seminary, combined, was held in the First Baptist Church, Minneapolis, June 4. Dr. Herbert Lockyer delivered the address. Degrees were conferred upon 24, and Graduation Diplomas upon 62. Dr. Riley has been pastor of First Baptist Church for the last 40 years and in this time he brought into existence these two growing institutions. The church was completely filled.

Dr. W. L. Baxter of Glasgow, who recently died at the high age of 96, knew the entire Bible by heart. This seems incredible. But a news bureau dispatch says: "Despite his age, he was able to the last to repeat any passage from memory." The closest approach we have ever heard to this remarkable feat was the accomplishment of Frances Ridley Havergal, who is said to have memorized the entire New Testament, the Psalter, and the prophecies of Isaiah.—*Religious Digest*.

At its 121st annual meeting in New York, the American Bible Society reported that it had distributed 7,767,311 Bibles throughout the world during 1936, an increase of more than 500,000 over 1935. Since its founding in 1816, the society has sent out 276,354,391 volumes in many different languages.

The experiment by 400 tithers of the Temple Baptist Church, Los Angeles, was found so successful in the three months experience that they are now out for 1,000 tithers.

Recent statistics show that Pennsylvania leads the entire world in its Sabbath School enrollment. It has one-ninth of the entire Sunday School enrollment of North America, and one-sixteenth of that of the entire world.

One out of every six Christians in China is listed in China's "Who's Who," while only one in a thousand of the population is so listed.

Rockefeller's Benefactions. Some of the greatest beneficiaries were:

Baptist Churches, Missions, Ministerial Relief, etc. ....	\$20,734,131.54
Anti-Saloon League .....	510,042.95
Brown University .....	670,900.65
City of Cleveland .....	865,038.87
General Education Board .....	129,209,167.10
Harvard University .....	1,025,000.00
Interchurch World Movement .....	500,000.00
Johns Hopkins Hospital .....	500,663.95
Laura Spelman Rockefeller Memorial..	73,985,313.77
Palisades Interstate Park Commission..	500,000.00
Rochester Theological Seminary .....	548,764.77
Rockefeller Foundation .....	182,851,480.90
Rockefeller Inst. for Medical Research	59,931,891.62
Rockefeller Sanitary Commission .....	797,330.67
Teachers College, Columbia University	502,500.00
University of Chicago .....	34,708,375.28
Yale University .....	1,001,000.00
Y.M.C.A., International Committee...	2,295,580.73
Y.M.C.A.—Y.W.C.A., joint campaign..	500,000.00
Gifts aggregating less than \$500,000 ea.	13,216,449.20
<b>TOTAL .....</b>	<b>\$530,853,632.00</b>

According to a tract issued by the Bible Institute Colportage Association, it is claimed that three million children are born annually of drunken parents. Half a million of these are born idiots. Three hundred thousand are born deaf, dumb or blind.

We are not ready yet to scrap Capitalism for dictatorship. You will have to walk over the bodies of 3,000,000 Presbyterians in this country to set up a dictatorship.—*Rev. Joseph Vance*.

10,000,000 women recently cast ballots telling which radio programs were their favorites. The six programs which received the highest number of votes were named and not one of them was a religious program.

An estimate of the Federal Bureau of Investigation gave the number of major crimes committed in 1936 as 1,333,526—a murder every 40 minutes, a robbery every 10 minutes, a felony every 24 seconds. Crime costs this country between 13 and 18 billion dollars a year.

In Kentucky, 50 counties have voted and 41 voted dry; 38 out of her 50 distilleries have gone out of business.



# THE SANCTUARY

## The Credibility of the Resurrection

WILLIAM M. YOUNG, PH.D., D.SC., D.D.

1 Corinthians 15:13,14

**T**HE importance of the resurrection of the dead can hardly be overestimated. Without the resurrection, our Christ would be a dead Christ, and our gospel would perish in the shadow of the tomb. "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:13,14. Paul asked king Agrippa, "Why should it be thought an incredible thing with you, that God should raise the dead?" Acts 26:8. Though some may think it an incredible thing, the men of faith are sure that we have a living resurrected Christ, to whom all power in heaven and earth is given. With Him we go forth conquering and to conquer. In the darkest hours of life we feel the grip of His almighty power and the thrill of His ineffable love.

### Incredible Things Commonly Believed

There are many things in nature which, if we were not so much accustomed to seeing them, would seem to us incredible, yet by the evidence of our sense we are forced to believe.

By the simple processes of nature the grass of the field is changed into a tooth in the jaw of an ox, fat under his hide, and hair on his back. The same grass becomes feathers on the back of a goose, wool on the back of a sheep, red blood in the veins of a cow, and white milk streaming into the milkman's pail.

Blue violets, yellow carnations, red roses, and white poppies, take their colors from the same earth and air and sunshine. Wholesome, nourishing wheat, and the deadly poison plant grow out

of the same sod and under similar conditions so far as we can see. And are not these incredible things?

### The Human Mechanism

The human body is a strange mechanism. The auditory nerves catch the slightest strains of music and interpret them to the mind through the sense of hearing, but those same sensitive nerves are blind to all the beauties of nature and of art, and have no power to interpret light to the mind.

The optic nerves convey to the mind the wonderful pictures of mountain and valley and plain; but noise loud enough to shake the earth makes no appeal to them.

The olfactory nerves can catch the slightest odors and interpret them to the mind, but they are both blind and deaf.

The sense of touch can feel the down on a feather, and the sense of taste can detect the slightest taint on food. But all these senses are simple as compared with the wonderful powers of mind, by which we receive these sounds, and sights, and smells, and sensations and tastes, and interpret them in thought and describe them in words so that other intelligent minds can understand them.

### Complex Processes of Life

It is a very strange and charming process by which God changes the little larva during its stay in the cocoon, till it is born again in the form of a beautiful butterfly, which spreads its rainbow-colored wings and flies away over fields of living green, to glint in the sunshine and suck nectar from the flowers.

God puts together a little calcium in the form of a shell, some albumen in the white of the egg, and a little protein in the yolk, for food for the little life that is to be. Then, through the influence of heat, the egg becomes a bird; the shell drops off, and the bird takes wings and flies away toward heaven. And why should it be thought an incredible thing if God puts together a shell of clay, with some bones of similar substance as the shell of the egg, and puts into it soul and spirit, and one day when life's work is done, the earth and the bones are dropped, and the soul takes flight toward heaven?

### **Taking God Into Account**

When God is taken into account, all processes become easy. There is a class of so-called scientists and theologians who belittle the power of God. These people would put God into a strait-jacket and make Him subject to the powers of the natural world which He has created, but God is not straitened, and is not put under the power of anything. An old classic writer represents Jupiter as saying to the lesser gods that if they all combined together against his throne, he could overthrow them all. "With God all things are possible." Simply posit God, the Almighty, the All-wise God, and everything else becomes possible. There is no theory of evolution that can get along without God; there is no theory of creationism that can do without God. Dr. George Thomas White Patrick, himself a great evolutionist, says that if we could explain everything by evolution, then we would have to explain evolution. It is God who transforms clay into beryls, and soot into diamonds, and barnyard manure into wheat, and the filth of the swamp into the beauty of the lilies.

### **Refined Forms of Matter**

Matter is changed into refined forms. There are substances which we cannot apprehend by sight or hearing. Magnetism and ether (if there be any such thing as ether) are so refined as to pass

beyond the physical. Water is changed into invisible steam, and by that transformation its power is increased—and what if the invisible man be stronger than the visible! A man has been known to stand on a ladder and hold his position in spite of the strength of two of the strongest horses to pull him off. Physical power, say you: soul power, say I. Tie a dead man there by hands and feet, and a single horse would shred his body like flax in the hands of a hatcheler. What if we cannot hear or see soul! What if we cannot discover it with the microscope or the crucible! We have not seen magnetism nor electricity, but we have felt their power: we have not seen soul, but we have sensed its power. The physical body has no power in itself; it is made of the same kind of stuff as the rocks and trees.

### **The Soul a Thing of Power**

See that man dragging his feet along the pavement; his arms are swinging like wet ropes; his jaw is fallen, and his tongue is lying on slobbering lips. What is the matter with him? He has air enough. He has food enough. He has body enough. But he has not soul enough; he is an idiot.

Here is another man. His brow is like the front of Jove. His face beams with intelligence; light, courage, decision, and love, beam in his face. His step is firm and his every movement is regal. He is a great soul, made in the image of God. "The body without the soul is dead." It is a poor, helpless thing. We know not to what extent soul-power can be developed. Abraham Lincoln developed a soul large enough to throw his arms around a divided nation and bring it together in loving embrace. Mrs. Herbert Hoover developed soul large enough to entertain a negro woman with her white sisters in the White House. The soul is akin to God, and can become like God by the power of Christ and the operation of the Holy Spirit. It may also become degraded and hideous in its debasement.



### The Beauty of the Soul

In the story of *Quo Vadis?* there is a description of a beautiful Christian maiden loved by a Roman. "Vincius looked at her profile, at her drooping lashes, at her hands lying on her knees; and in his pagan head began to hatch with difficulty, that besides the physical beauty, of confident and proud Greek and Roman symmetry, there is another beauty in the world; new, immensely pure, in which the soul resides."

Some of us have seen this soul beauty. We have known men and women who were born of the Spirit, led by the Spirit, and filled with the Spirit, and they had walked with God and talked with God till they had taken on something of His beauty.

### A Spiritual Body

In the Apostles' Creed we say: "I believe in the resurrection of the body." The body that thou sowest is not that body that shall be. "It is sown a natural body; it is raised a spiritual body." 1 Cor.15:37. We do not understand the mysteries of the natural body very well: We do not understand the mysteries of the spiritual body very well. Shall we refuse to believe all that we do not understand? The Psalmist says: "I will praise Thee; for I am fearfully and wonderfully made." It is written concerning the Son of God that "The Word was made flesh and dwelt among us."

In the city of Washington, I went into the National Museum and saw an old Egyptian mummy. It had been wrapped in linen and well dried and was in a good state of preservation. It may have been worth a thousand dollars for museum purposes, but it was worth nothing for resurrection purposes. The resurrected body is a building of God; "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." 2 Cor.5:1. The building of God is a body. It is not to be thought of as a

formless thing, something that floats away in the universe like an unworded idea or music from the strings of a harp. It is a body with parts, a spiritual entity. The Bible calls the physical body (corpse) *ptōma*; and the spiritual body *sōma pneumatikon*.

### Credibility of the Resurrection of Christ

Jesus Christ was raised from the dead and became the first fruits of them that slept. His resurrection became the type of our resurrection; we shall be like Him. The fact of His resurrection is well verified. The record has all the ear-marks of having been written by those who were in close touch with the events or eye-witnesses of the facts which they record.

### Evidence Made Doubly Sure

Christ was crucified for our sins; He was dead. To make sure that He was dead, a Roman soldier drove a spear into His heart. He was buried in a rock-hewn tomb. A great stone was rolled to the door of the tomb; and upon it was placed the Roman seal. Every Roman and every Jew knew that to break that seal bore the penalty of death. Soldiers were sent to watch the tomb. They knew that sleeping on duty also bore the penalty of death. The soldiers ran into the city terrified, and told that they had seen angels. The angel said: "He is not here; he is risen." He was seen of Mary. He was seen that day by two disciples as they went to Emmaus. Paul tells us that He was seen by five hundred brethren at once, most of whom were alive at the time of his writing.

### Preaching His Resurrection in Jerusalem

The disciples did not go away into an unknown place to preach His resurrection. They testified these things right there in Jerusalem where the events happened; they preached Jesus and the resurrection. Why did the Jews not produce the body of Jesus and destroy Christianity at its inception? Three thousand people believed the very first time the facts were presented in a large

audience, and they were baptized in His name. Soon there were five thousand believers in Jerusalem, and a little later thirty-five thousand. The number of believers increased until now it is stated that there are 567,000,000 believers. Abraham Lincoln said: "You cannot fool all the people all the time."

The men who told the story of the resurrection were honest men; they were neither fools, nor hypocrites, nor liars. When the Apostle Peter, who was the great preacher of the resurrection, confronted liars, they fell dead before him. The same Peter tells of hearing the voice of God on the holy mountain proclaiming Jesus as the Son of God; he also says: "We have the more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1:19.

### Soul Longings Satisfied

Eternal life satisfies the profoundest longings of the human soul. Life would be a meagre affair without a great future life reaching out beyond the three score years and ten. Life without eternal life would not satisfy our soul's needs. When we lay away our loved ones, we want to meet them again. The winter of death would be too cold were it not for the vernal springtime of the resurrection. The dark valley would be intolerable, if God did not open before us the gates of the morning.

### The Comforter Has Come

Besides all this, and much more that might be said, because Christ is risen, the Comforter has come. Jesus said: "It is expedient for you that I go away." John 16:7. And so we sing:

The long, long night is past, the morning comes at last,  
And hushed the dreadful wail and fury of the blast,  
As o'er the golden hills the day advances fast!

The Comforter has come!

O spread the tidings 'round, wherever man is found,  
Wherever human hearts and human woes abound;

Let every Christian tongue proclaim the joyful sound;

The Comforter has come!

## The Place of Pleasure

H. P. HOPKINS, D.D.

At Thy right hand there are pleasures forevermore.  
—Psalms 16:11.

YOU will get little satisfaction from the definition of "pleasure" in the dictionary. The best definition is found in human experience. As you turn back the leaves of memory, what experiences of the past *now* bring you the most pleasure?

The element of time is needed to determine the purity of our pleasures. Many things that today make their appeal to touch, taste, sight and hearing, will bring no lingering pleasure in the years to come.

We would be false to our faith as Christians if we preached a religion divorced from true pleasure, or if we preached a religion which it was no pleasure to preach. One of the saddest sights is to see people looking for pleasure and not knowing where to look for it. God is the Author of all real pleasure. "At His right hand there are pleasures forevermore."

This has nothing to do with the sensual or animal appeal. Its appeal is to the whole nature of man, but it is to the things that are sane, wholesome and satisfying. Such pleasure leaves no bad reactions, no regrets, no disagreeable memories. If we can find pleasure without these things, by all means let us seek it.

The place of God's "right hand" is simply the place where He can enter with us into our pleasure. It is the place of love and peace. The beautiful natural world, enhanced by music and color, a child's clinging arms around your neck, a good book and a true friend, the faith and hope that lift us from despair, the profound satisfaction of a hard day's work, well done—these are the foundations of the pleasure that stays pleasure in the years to come. The highly spiced, delicatessen can not take the place of the old home table.

A repulse can never be a defeat unless we let it be final.—Hanson.



# Current Religious Thought

## Pentecost and Divine Enduement

C. H. BUCHANAN, D.D., RICHMOND, KENTUCKY

IN point of time Pentecost did not belong to the Forty Days, because it occurred some ten days after the ascension of our Lord. But in religious importance it stands as the climax of the Forty-Day program, and is the fluorescence of all its teachings. So important to Christianity was the "enduement with power from on high" that, to have left it out, would have meant the failure of God's redemptive plan. Had there been no Pentecost with its marvelous experience, there could have been no Christianity; for to have left out the gift of the Holy Spirit would have been like leaving the warmth out of the sunshine. Without this there could be no life and power in our religion. Hence, as a matter of highest importance, Jesus said to his followers: "But tarry ye in the city of Jerusalem until ye be endued with power from on high. . . . Lo, I send you the promise of the Father!"

So far as is known, these were the last words of Christ to His disciples before His ascension. Evidently He considered them of highest importance, and reserved them for His final memorable message concerning a matter most vital to His kingdom. Pentecost stands as the key-stone of the arch of the kingdom. To have omitted it would have been like perfecting a great machine, then failing to apply the motive power. No other sacred story reads with the thrill of the account of Pentecost: "When the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing, mighty wind . . . and they were all filled with the Holy Ghost."

Herein is heard the musical hum of the great spiritual machine beginning to function in its work human redemption! This was the purpose toward which the entire program of the Forty Days moved, this "enduement with power from on high," and the starting of heaven's agency.

### Satisfying the Equation

No other event in the history of Christianity fits so perfectly and satisfies the equation so well as does the Pentecostal experience. It fulfills the promises of prophecy, and harmonizes with the genius of Christianity. The prophet foretold such an event. Joel said: "It shall come to pass in the latter days, that I will pour out of my Spirit upon all flesh," and the Christians at Pentecost were confident at the time that the prophecy of Joel was being fulfilled. Isaiah had also uttered a like prophecy: "Fear not, oh, Jacob, and Jerusalem whom I have chosen . . . for I will pour out my Spirit on thy seed and my blessings upon their offspring."

When Jesus felt that the time was drawing near for the fulfillment of these prophecies, he began to prepare the minds of His disciples to expect such fulfillments so as to appreciate them when they should occur. Hence we find Him saying, "I shall send you the promise of the Father. . . . When He, the Spirit of truth is come, He will guide you into all truth."

Now, that the Spirit's advent drew near, Jesus counselled His disciples: "Tarry in Jerusalem till ye are endued with power from on high"—a God-given and most essential power.

### A Most Essential Agency

How infinitely important to the new spiritual kingdom and all subsequent Christianity was this outpouring of the Holy Spirit in the Pentecostal experience! Without it the plans of Jesus would have remained forever incomplete; no spiritual ultimatum would have been reached; the vast world-saving machinery would have remained motionless forever. No promised divine power would have lifted the old ship of Zion off the sea-bottom to speed adown the centuries on its mission of life and light and hope.

If the Pentecostal experience was so essential in starting of the kingdom to functioning, when has the day ever come when Christianity could dispense with the Spirit's presence and power? Yet it must be confessed that the outpouring of the Holy Spirit and His influence in the Christian ranks today has come to be practically a lost art; hence the impotency and fruitlessness of much which stands for—or in the path of—true Christianity. Many might say with those who heard St. Paul preach: "We have not so much as heard that there be any Holy Spirit."

### The Many Substitutes

Strangely enough, when men fail to obtain the real, they resort to counterfeits to take its place. Hence the world has many kinds of substitutes for the Holy Spirit, and experience as many religious defects. Culture, eloquence, the influence of money, splendid houses of worship, and mighty religious enthusiasm, are all resorted to in the on-going of the kingdom of Christ, notwithstanding the fact that the plain statement of the Scriptures was: "Not by might, nor by power, but by My Spirit, saith the Lord."

If the Spirit's presence and power were so essential to the early Church—to the disciples and to Peter in confronting the mob who crucified his Lord,—by what sort of legerdemain may we of today dare to look for the evangeli-

zation of the heathen millions in foreign fields or hope to resist the invading evils and convert the Christless millions in America? By repudiating the Spirit's office, and denying our need of his presence and power, and resorting to human agencies instead, how we grope in spiritual gloom and suffer religious humiliation and defeat!

Here is found the cause of much of the Church's lack of efficiency. Christianity was founded, not on human wisdom and science, not on the spirit of humanity or "naturalism," but upon the Spirit's inspiration and power, enabling men to hear the whispers of heaven and interpret aright the ways of God with men. This is the spirit and genius of Christianity, and explains the purpose of its existence in the world.

Humanly speaking, our Saviour was too wise to omit the Pentecostal experience from Christian life, or to resort to any other agency than the Holy Spirit in accomplishing the redemption of the world. For this reason He charged His disciples to "tarry in the city of Jerusalem until ye are endued with power from on high."

### Its Meaning to the Disciples

Just what this being "endued with power from on high" meant to those who experienced it, is not difficult to determine. To the unsympathetic it was all a mystery; but to those who did the "tarrying" it was the dawn of a wonderful day. New light came into the world, and a new conception of life and religion, and a new idea of God flooded their hearts. Seeming mysteries were cleared up as the various elements of Jesus' teaching and remembered prophecies, now being fulfilled, became a symmetrical whole and a perfect mosaic of truth.

To Peter it meant a realization of the character of his former Teacher. Only a few weeks previously he had walked and talked and eaten with one who he hoped would redeem Israel by casting off the Roman yoke politically. But now this Redeemer was his risen Lord, ex-



alted to the right hand of God on high. Many years afterwards he wrote out of the fullness of his heart: "Blessed be the God and Father of our Lord and Saviour Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead!" To this great disciple Christ was the risen Messiah, to whom all power had been given in heaven and in earth, by which and in whose name wonderful deeds should be accomplished. In this name and with the "endowment" he himself should do mighty deeds and deliver his great orations and convert thousands.

#### Pentecost and St. Paul

What did Pentecost mean to St. Paul, the great defender of the faith? To him it meant the beginning of a great religious life dominated by that strange influence which began in Jerusalem fifty days after the crucifixion of Christ, and rose above all opposition. This was the dawn of the new era, the spiritual wave which drew St. Paul into its current. In after years, in writing about this strange influence and its effect upon him, he said: "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, . . . that I might know him and the *power of the resurrection*" (Phil. 3:7-11).

This marvelous experience which Paul desired so much to realize could have been no other than that new life which came at the time of the historic outpouring of the Holy Spirit at Pentecost when the disciples were assembled together. This was evidently the "endowment with power from on high," for which the Lord had advised the disciples to tarry, and which had so definitely changed religious conditions. This power had changed Paul's entire life, dynamic as that life was. It had transformed the murderous Saul, the persecutor, into Paul, the apostle, and the staunch defender of the new faith; it

supplied him with zeal above all others for his incomparable apostleship; it made him the greatest evangelist and theologian of early Christianity; it strengthened him for the many hardships which awaited him—perils by sea and land and stonings that left him for dead—and assured him of his apostleship.

Next to the Lord himself, St. Paul stands out as the most masterful man in Christendom. The secret of this mastery he traces back to that power received by the disciples at Pentecost. To know this fully was the mark of his high calling of God in Christ Jesus—not a mere theory, but a rich personal experience of religion.

In this Pentecostal experience Peter became a new man a-thrill with a sense of his leadership and his commission as key-bearer of the kingdom. The former shrinking, impulsive, blundering "Simon bar-Jonah" had given place to the sturdy, eloquent, heroic "Cephas," the *chief in the new kingdom*, the apostle and leader for Christ!

To the rest of the disciples and the representatives of the seventeen "nations" sojourning at Jerusalem, Pentecost meant the removing of the wall of spiritual partition, the "rending of the vail" between Jew and Gentile, the gift of grace and mercy to all the world. That which was only temporal and political to them, now became spiritual and eternal, the embodiment of a super-human power in religion.

This gave them strange new courage to tame the fierce and skeptical multitude, to convince kings and princes, and to carry the truths of God to the uttermost parts of the earth. By this power wonders were performed at once in Jerusalem. In the name and power of "this Jesus whom ye crucified, whom God raised from the dead," the lame man was made whole, and in his name thousands were converted in a day.

All this flowed from the Pentecostal fountain of power, the culmination of the program of Christ during the Forty

Days. A mighty hand has turned on the "power" and the grand old ship of redemption throbs and trembles under its sway as she moves out into the deep to carry to all nations the message of life and gladness and hope. Truly Pentecost was the great day of God, for it was now—

### Daybreak Everywhere

This was that "promise of the Father," spoken of by the Saviour just previous to His words: "But tarry ye in the city of Jerusalem until ye be endued with power from on high." Evidently this was the fulfillment of that promise of old. Its coming was the climax of all the plans for the enjoyment of religion; it is the spiritual equipment for telling the matchless story and doing the work of the kingdom, without which it cannot be perfectly done.

To tell religion aright one must have an experimental knowledge of it and see it throughout. A premature recital of the great mystery is not wise. Repeatedly our Saviour cautioned His disciples against making this mistake, saying: "See that ye tell no man." On one occasion he said: "Tell this vision to no man, till the Son of Man be risen from the dead" (Matt. 17:9). Later he said: "And ye shall be witnesses of me, . . . but tarry ye in the city of Jerusalem till ye be endued with power from on high" (Luke 24:48-49). This was the great and final condition exacted.

Evidently such caution was and is necessary. Our Lord knew human nature; He knew how prone men are to rush before the public and blurt out a hasty conclusion, or offer a criticism without fully knowing the real meaning of the words we utter. Often we express mere prejudices. Our Lord knew the infinite importance of the message to be told, and that the hope of the world depended upon the correctness of delivering the truth. He knew also that a correct statement of a truth depended upon a right understanding of the same.

Religion must be known to be rightly told; and to be known it must be ex-

perienced. Our Lord would have his witnesses to be trustworthy exponents of His cause; and to be this, they must have full equipment even to the *endowment of power from on high*. The disciples had been with Him, had heard His words, had seen His works, and had caught something of His spirit; but to all this must be added the Pentecostal power. With all this they were equipped to tell the world-redeeming story.

This is the law of the gospel. Without the divine fitness men are not able to witness aright for Christ. They do not know in full the meaning of redemption; then how can they tell it to others?

### The Great Machine Set to Going

The vast machine is at last ready for action, trembling with divine power, and needing only that the Master should touch the button to start the whole to humming with the music of designed action! The "orders" are to be issued; the various operatives are at their stations and Captain Peter is ready to take command. What indeed are those orders? "Go ye into all the world and preach the gospel to every creature, teaching them to observe whatsoever I have told you; and lo, I am with you always, even unto the end of the world!"

Was there ever such a crisis, such a crucial moment, with such issues impending? and did mortal ever receive such a commission, with such a heroic endeavor and glorious future? Well may our Lord have patiently, through these forty days, planned and organized His forces for such a world-wide encounter and age-long accomplishment! Men have seemingly looked upon these days, and also on the central Figure in the great drama, as being trivial and as an unplanned coincidence; but here is profound insight, masterly organization, and heroic generalship! Why have men overlooked such an event, and failed to catch the spirit of world-evangelization, and, in the Middle Ages chiefly, allowed the kingdom of Christ to lag when she



should have been bounding forward, as in later years, to a conquest of the world for Christ?

What wonder that such procedure should result in a religious defeat, and permit the kingdom to lag? Such a lack of appreciation of the program of our Lord shows a misconception of the entire scheme of salvation. Men drifted

into the dismal swamp of "antinomianism"—thinking that, as Christ had died for their redemption, there was nothing left for them to do; so they drifted into religious deadness and sin, under the guise of "Christianity," to the disgrace of the Christ who died to redeem them. This hurtful error lingers in the world even yet.

## "Thy Kingdom Come"

REVEREND J. J. HUNTER

OF all the religious fads, it seems to me that this one, now gaining in popularity, of man building the "Kingdom of God" on this sin-cursed earth, or of making it a Christ-like world, is about the most foolish. And I here use the word "fad" advisedly, for the definition of "fad" is, "A pet idea or a passing fashion." And this Kingdom-building idea seems to be the special pet of numerous Churchmen; and I feel sure it must be a passing one. It is the fad of *man* doing this building. That such a Kingdom will be on earth, I think there can be no doubt among those who believe the Bible. However, it will not be of man's building for several reasons, some of which follow.

### Lack of Wisdom and Power

For six thousand years, according to the Bible, man has had that opportunity, and has miserably failed. The antediluvian world was the first to fail; and years after that God chose out the best man He could find, and gave to his posterity as good a chance as men could have, and as good advice as God Himself could give them, and we see the result in the crucifixion of Jesus by His own people.

Since that sad event, the Gentile world has had its opportunity, and we of today are amid the results. And, alas, what results they are! Look at Europe, the first of the Gentile world to have the Gospel, and see how far from Christ-

likeness her nations are. Emerging from the most bloody war of history, it was freely predicted that monarchies would soon be a thing of the past. But how futile is human wisdom! Democracies and republics now giving way to dictatorships, with the stronger crushing out the weaker, and none daring to "molest or make afraid," lest the "dogs of war" be let loose o'er all the earth. Nor has the wisdom of men on this continent been able to produce a nation of such Christ-likeness as to give promise of ultimate success. I am not here discussing politics, but looking at stern facts. However, if we are to have a Christ-like world, we must have Christ-like national leaders, and there are none such on the horizon.

### Selfishness

Selfish men cannot build a Christ-like world. And both the rulers and the ruled have been selfish since the "fall of man," nor are they any less so at this present time. Selfish rulers everywhere, in their pomp and pride, continually grasping for more and more of the three major evils of this world,—self, pleasure and power. And it is utterly folly to expect such rulers to build the Kingdom of God on earth.

Nor is this selfishness confined to national leaders. For while I am glad to think the Church is far less at fault here than any other organization, yet I have been closely enough associated

with Church leaders to know they are far from unselfish.

So this would seem to be a case of "physician heal thyself," before prescribing for humanity in general.

### Selfish Material

No one can build a Christ-like world out of selfish, un-Christ-like people. Not even God (I say it reverently) can do that; for God has been trying to do just that throughout all history.

Then is God a failure? No! Ten thousand times, No! God will bring about that desired end in the "fullness of time," and in ways fully known only by Himself. But men are failures. They have failed to obey every law and to heed every admonition to righteousness given to them by God or other men.

That is why our prohibition law went the way of all the earth. Selfish men would not obey it. One set wanted to gratify a depraved appetite, while another set wanted to get gain. Also that is why the Decalogue has been transgressed more than any other code of laws ever given.

And here I will ask, What per cent of even church members are free from selfishness? Of course no one can give a correct answer; but almost any one can come near enough for practical purposes. We know the larger part of them are not. Now, add to those selfish professors of Christ, all others who do not claim to be unselfish, and where is the material to come from with which to build a Christ-like world, even if we had on earth a Master builder, which we have not.

One church paper bemoans the loss to that church of five per cent of her membership per year for several years for no apparent reason other than lack of interest in the church and its work.

But why this lack of interest? Jesus said, "Every branch in Me that beareth not fruit, He (the Father) taketh away" (John 15:2). And again in verse 6 He says, "If a man abide not in Me, he is cast forth as a branch and is withered." Paul said, "The fruit of the Spirit is

love, joy, peace, longsuffering, gentleness, faith, meekness, temperance" (Gal.5:22,23).

Jesus also spoke of those who were like the seed which fell on stony ground, who, "when tribulation and persecution ariseth . . . are offended." And again of those like the seed falling among thorns, who, "when having received the Word, the cares of this life, and the deceitfulness of riches, choke the Word so that they become barren and unfruitful" (Matt.13:20,22).

Therefore, when God takes such away, or casts them forth from Christ, the vine, they soon lose all interest in the church and its work.

Another reason is that people are somewhat like cattle, which will go where there is feed in a trough, but not to a chaff pile. An old hen may scratch through a hay-rack load of chaff for a few kernels of grain, but not so with cattle or sheep. Neither is it so with people spiritually.

Jesus said, "Feed my lambs and sheep" (John 21:15,16). Paul admonished the elders at Ephesus, "Feed the Church of God" (Acts 20:28). But, when, on the Lord's Day, people go to the house of God hungry for the things of the Spirit; in need of comfort, and strength, and the bread and water of life, and are pelted with stones and stung with scorpions, because, forsooth, they cannot agree with the so-called social gospel dished up to them, they are apt to stray away altogether, or at least go elsewhere for real food.

Why are such things coming to pass? Because of selfishness. It may be on the part of the people; or it may be on the part of the preacher, or it may be on the part of both. But the result is the same. Such people are lost to the church, and possibly worse still, to God.

So, I say the Kingdom of God cannot be built on earth either by or with selfish people. Selfishness must first be eradicated. I once asked a leader in this Kingdom-building program this question, "Can you build a Christ-like world out of un-Christlike folk?" And his an-



swer was, "Absolutely not." But will he act thereupon?

### Self Defeating

The preaching of the so-called social gospel defeats the very end for which it is preached. Such preachers talk very glibly against the injustices being practiced among men, such as capital against labor; race hatred; political animosity; the wickedness of war, etc. Nor do I seek to minify these evils. They do exist and they are evil. But my conviction is that the preaching of the social gospel does in most cases but increase them. For it keeps the sins of each class against the other before both, rather than the sins of both classes against God. And men cannot be brought to repent toward God by looking at some other person's sins against themselves.

Some capitalists, though not all, are grievously sinning against those who work for them, and God says, "I will be a swift witness against those that oppress the hireling in his wages" (Mal. 3:5). But the Baptist said, "Be content with your wages" (Luke 3:14). And Paul adds, "Having food and raiment, let us be therewith content" (1 Tim. 6:8). So the sinning is not all on one side of the controversy. And so to preach that the one class is set the more determinedly against the other is but to add fuel to the fire.

Neither can it be shown that Jesus, while here on earth, made any attempt to adjust all the differences between the rich and the poor. He did warn all against the folly of "trusting in riches." And said that if any one should "gain the whole world and lose his own soul" he would make a bad bargain. How much worse, then, would it be for one to lose his soul either for an increase in wages or the gain of a few millions?

One young man came to Jesus and said, "Master, speak unto my brother that he divide the inheritance with me" (Luke 12:13). But Jesus replied, "Man, who made me a judge or divider over

you?" And added immediately, "Take heed and beware of covetousness."

Why such an answer? Because Jesus saw that the one brother was just as selfish as the other. And as between two selfish people or classes, Jesus had no preference; and neither should His church. Paul said, "Covetousness is idolatry"; that is, the worship of things.

So I cannot see how the greed of the rich man for more riches, even if he does not need them, is any more surely selfish than is the greed of the poor man for more wages, even if he does need them. He may have the better excuse, but excuses do not go very far with God.

Nor does it appear that the much-vilified capitalists are any more un-Christlike than some strikers who by "sitting down" tactics, and by "picketing," keep their fellowmen from working, even labeling them "scabs," because they are willing to work for a little less than the union men, to say nothing of holding up industry and discommoding the public. Selfishness is selfishness, no matter by whom indulged in, and is a sin against God and one's fellowmen, and should everywhere be so labeled.

But some one asks, "Should we not sympathize with those receiving less wages than will give them a comfortable living?" Certainly. But we should not allow our sympathies to lead us so to preach as to set one class over against another; either labor against capital, or union against non-union labor.

I am not here arguing as to which of the two classes is the more in the wrong, but am simply trying to show that both classes are too selfish from which to draw material to build the Kingdom of God. And what I have been saying in regard to the classes mentioned, will also apply in most cases where the social gospel is seeking to adjust the wrongs of selfish people. For the almost inevitable result of such preaching is to set one or both classes against the preachers, thus trying to help them.

"Preach the Word," said Paul to Timothy. And that Word condemns greed in one class as much as in any

other; and the Church should do likewise. For the chief business of the Church is to carry on the work Jesus came to earth to accomplish, and that was and is to save sinners. "Thou shalt call His name Jesus, because He shall save His people from (not in) their sins." So said the announcing Angel (Matt.1:21). Jesus said, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). And to this Paul adds his testimony, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim.1:15). John gives these words of Jesus in his intercessory prayer, "As Thou hast sent me into the world, even so have I also sent them into the world," and that is to save sinners.

Again Jesus said, "I am come that they might have life" (John 10:10). Not just "a more abundant life," as some preach, though he added that. But that "more abundant life" does not consist of a greater abundance of the material things of this life; but rather is a more and more abundance of the life man lost through sin—that life which is union and communion with God through His Only Begotten Son. And until we have that life, all the things we may possess will be worthless through the eternities.

It is true that Jesus often spoke of the Kingdom of God or of Heaven. But He said, "The Kingdom of God cometh not with observation; . . . for, behold, the Kingdom of God is within you" (Luke 17:20,21). To this St. Paul adds, "The Kingdom of God is . . . righteousness and peace and joy in the Holy Ghost" (Rom.14:17).

These, and many other Scriptures, prove that the Kingdom of God to which Jesus so many times referred while on earth, is within the hearts of His disciples, saving them from sin, and that it is only in that way He now reigns on earth.

John Wesley was everlastingly right when he said to his preachers, "You have nothing to do but to save souls."

Meaning, not only regeneration, but also sanctification and perseverance in active righteousness even unto death. And John Wesley and his coworkers did more to readjust the social, economic and political evils of that time, than all the social gospel preachers are now doing.

However, we should, as both Christians and citizens, perform our every civic duty, such as voting for clean government; and the Church ought to be on record as opposed to all selfishness either in high places or in low. Yet when all that is said and done, it is still true that the Church should major on getting people saved from sin as the surest means to that end.

Even as popular a missionary and writer as E. Stanley Jones has been drawn into this Kingdom-building eddy. And here again I use a word advisedly, for an "Eddy" is a place where either air or water just goes 'round and round, getting nowhere. And that is exactly what this social gospel is doing; going 'round and 'round, getting nowhere in solving present-day problems. Preachers from Sunday to Sunday preach against the evils everywhere else except in their own community, urging folk to reform the whole earth with scarcely a word to say about the souls going to hell in their own door-yard. Not even a prayer-meeting to intercede for their salvation. Oh, the tragedy of it all!

### What About War?

All nations are preparing to engage in war as never before, with many church members urging for more armament. Some say, "But only for self-defense." Maybe so, and maybe not! But preparation for self-defense is also being prepared for offense. And the history of mankind proves that what either men or nations are well prepared to do, sooner or later they will do; whether it is to play the piano, cook a meal, drive a tractor, or go to war.

Jesus said, "All they that take the sword shall perish by the sword" (Matt. 26:52). And I wonder how many have



thought of all that implies? Where is the nation that has not at some time taken the sword? Certainly not on earth today. Then are all nations finally to perish by war? And, if so, who shall carry on that last war? We, as a nation, once "went to war to end war." But it did not pan out that way; and on the face of it such a thing seems foolish, yea, even impossible. And yet Jesus said it would be. Astonished disciples once asked Jesus in regard to some of His teachings, "How can these things be?" And His answer then will apply here now (Matt.19:26). So we must allow the Word of God to instruct us.

There are in the Bible two sets of prophecies in regard to Jesus. One is His *first* coming to die for the sins of the world; the other is His *second* coming to set up His visible Kingdom on earth. The Jews, failing to read prophecy aright, did not recognize the purpose of His first coming, and rejected Him.

But that first coming literally fulfilled such prophecies as Isa. 53; and His second coming will just as literally fulfill the prophecies of His earthly reign of a thousand years. And it is here the would-be Kingdom-builders go astray. They will quote a part of Isa.9:7: "Of the increase of His government and of peace there shall be no end," but omit, "upon the throne of David and upon his Kingdom, to order it and to establish it with justice from henceforth even forever."

Also they will quote from Isa.2:2, "And the mountain of the Lord's house shall be established in the top of the mountains and all nations shall flow unto it," etc., but omit from verse three, "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And Jesus has not yet sat upon the throne of David, neither is His word going forth from Jerusalem.

The Revelator saw one on a "white horse . . . and His vesture was dipped in blood, and His name is called The Word of God." And, "on His vesture

was written, '*King of Kings and Lord of Lords.*'" That identifies Him as Jesus (Rev.19:11,13,16).

Joel gives this description of the battle to end war. (I quote only in part, but please read all of Joel 3:9-14.)

Proclaim ye this among the Gentiles; prepare war; wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears. Assemble yourselves and come, all ye heathen and gather yourselves together round about; thither let the heathen come to the valley of Jehoshaphat (Esdraelon), for there will I sit to judge all the heathen. Multitudes, multitudes in the valley of decision (thrashing), for the day of the Lord is near in the valley of decision.

And of this same event the Revelator says, "And He gathered them together in a place called in the Hebrew tongue, Armageddon" (Mount of Megiddo, which is along the valley of Esdraelon).

Turning to Ezekiel I quote in part (please read all of chapters 38 and 39):

Gomer and all his bands; the house of Togarma on the north quarters and all his bands, and many people with thee. In the latter years thou shalt come against the mountains of Israel. Things shall come into my mind, and thou shalt think an evil thought; and thou shalt say I will go up to the land of unwalled villages that are at rest and dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, to carry away silver and gold and cattle and goods.

As this invasion was to be against Israel, we thus have three prophets, two from the Old and one from the New Testament, agreeing as to the location of this battle, and also as to the inspiration thereto. For the Revelator says:

I saw three unclean spirits . . . spirits of the devils, working miracles, which go forth unto the Kings of the earth to gather them to the battle of the great day of God Almighty. (Rev.16:13,14).

The same writer also says this battle shall be after the first resurrection, when Christ's people shall reign with Him on earth for a thousand years.

#### The Millennium

It is during that reign of Jesus on earth for a thousand years that He, sitting on the

Throne of David and in his Kingdom, shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more (Isa.2:4).

It will be also during that thousand years that what is described in Isa.11 shall come to pass. And it will be in that battle, described by the prophets, that Jesus Himself will wield the sword by which those nations which have taken the sword shall be destroyed, "For the mouth of the Lord hath spoken it."

Do some ask, "Why should God wish to cause such destruction of life?" I reply, He does not *wish* so to do. But selfish, evil-minded nations, having determined to despoil the Israel of God, the battle of Armageddon is their final judgment as nations, and is also God's means of ushering in a thousand years of "peace on earth and good will among men." Of that battle Malachi says, "The proud and all that do wickedly shall be as stubble" (Mal.4:1).

So we need to learn that, when either individual men or nations set themselves in the way of God in all His all-wise and beneficent purposes for all people for all time, those men or nations must be overthrown.

Of that thousand years, the Psalmist says, "The meek shall inherit the earth and shall delight themselves in the abundance of peace" (Psa.37:11). And Micah also adds, "They shall sit every man under his own vine and fig tree, and none shall make them afraid" (Micah 4:4). And, friends, when none but the meek inherit the earth, there will be an abundance of land for each and all.

Another thing is of great interest during that thousand years, and that is that "the Old Serpent, which is the devil, shall be bound and cast into the bottomless pit, so that he cannot deceive the nations" (Rev.20:2,3).

Just think of that time! Jesus Himself reigning on the throne of David in

the city of Jerusalem, with such roads and means of travel as will then be: and with the radio, with television, so that each family sitting in their own home, can see and listen to Jesus, even as did His disciples of old, on the mountain side or when He sat in a boat on the limpid waters of Galilee. Think of living here on earth for a thousand years under such conditions. May God grant that all who read these lines may be there. So let us all pray, "Thy Kingdom Come."

Moore, Montana.

## Union of the Divine and Human

1 Timothy 3:16

The Incarnation is called "the mystery of godliness." As the cherubim bent in reverent perplexity over the Ark of the Covenant so do we devoutly ponder this fundamental truth. "The angels desire to look into it!" But shall it be rejected because we cannot understand it?

Where would that lead us? There are mysteries on every hand which we receive without a murmur because we cannot help doing so. Explain the influence of mind over matter if you can. Tell me how I lift my hand, at the behest of my will, and I will agree to make everything clear as to the interweaving of the divine and human in the person of the God-man.

In this mystery of the Incarnation there is nothing that antagonizes a single law of human thought. Certainly it is beyond us: but so are all the great spiritual verities. We walk by faith; and faith is "the evidence of things not seen."—David James Burrell, D.D.

CHRISTIAN FAITH AND LIFE is a splendid contribution to the maintenance of Christian morals, and an arsenal of ammunition to enable Christian warriors to struggle against the combined forces of skepticism, modernism, liberalism, rationalism, and infidelity. May your bow abide in strength.—F.E.A.



# Statistics of Mormonism for 1936

REV. JOHN D. NUTTING, SECRETARY\*

EVERY year Mormonism gives out important figures about its expenses for the year past, and we usually give a summary of them for our readers. The financial transaction of a religious and secular corporation affecting the whole country and world are of public importance. But every year we find that these statistics differ greatly from those of any business concern or Christian church. All they ever give is certain amounts expended for the subjects named, but never giving the whole amounts received. All that any one, Mormon or otherwise, can learn on this point from these reports, is that such and such large sums as were expended must have been received, the accounts being correct. And these are all from tithing and other religious and charitable sources, and are all creditable; but none seemingly from secular sources. But why not? The system is supposed to own the controlling interest in the whole beet-sugar industry of the West, and all of its Hawaiian sugar plantations, with thousands of people employed; and it has other secular business interests, all of which are of public interest. Why is nothing ever said about these receipts, and where they go?

Here are the most important items in the figures:

GENERAL EXPENSES

Of the tithing paid by the people there has been returned as follows:	
For new meeting houses, etc. ....	\$ 769,473.41
For other local expenses, in the wards. ....	741,596.60
For expenses of stakes .....	254,551.29
	<u>\$1,765,621.30</u>
For maintenance of seminaries, etc. ..	677,455.23
For maintenance and operation of temples .....	238,447.23
For maintenance and operation of all missions, buildings, etc. ....	827,132.03
	<u>\$3,488,655.93</u>
Total for religious work.....	
Which is said to have been taken from "tithes and other church funds" and returned to the Saints" for these uses; thus not from secular business sources.	

\* Mr. Nutting has been secretary of the Utah Gospel Mission of Cleveland, Ohio, for many years. He will be glad to send leaflets and a copy of the Official organ to any one asking for them, free. Address him at 9277 Amesbury Avenue, Cleveland, Ohio.

For care of worthy poor and hospital care, from tithing .....	\$ 234,019.17
from Women's Relief Society.....	554,349.93
Total .....	<u>\$ 788,369.10</u>
For primary children's hospital cases .....	24,450.00
For "Church security program," cash, besides commodities .....	50,350.00
Total charities .....	<u>\$1,097,188.27</u>

FOR BUILDINGS, ETC.

Second item above, for ward and stake buildings .....	\$ 769,473.00
For improvements in temples.....	61,282.00
For mission buildings .....	160,997.00
Add 40% cost ward and stake buildings raised locally .....	513,000.00
Total for buildings .....	<u>\$1,504,752.00</u>

FOR SUPPORT OF MISSIONARIES

Collected by various wards and paid to missionaries .....	\$ 82,368.65
(This equals about \$45 per year for each of the average of 1,794 missionaries out.)	
Average cost per missionary, from self, folks, and above, \$29 per month; Total for year, about .....	642,312.00
Total cost of missionaries as above. .	706,680.65
To this added supposed loss wages at home at \$900 year each, or \$2.50 per day, Sunday included, (to much)....	1,614,600.00
Making grand total missionary cost, 1936	<u>\$2,321,280.65</u>

MEMBERSHIP FIGURES—GROWTH DURING 1936

Members in "stakes" everywhere.....	607,202
Members in Mission districts.....	153,488
Total membership Dec. 31.....	760,690
Children "blessed" and entered on records as members .....	20,499
Children baptized (new members) in stakes and missions .....	14,034
Adult converts baptized in stakes and missions .....	7,681
Missionaries out from West Dec. 31, 1936..	1,843
Local missionaries out, Dec. 31.....	97
Total missionaries at work.....	1,940
Persons recommended for temple ordinances, 1936 .....	84,104

SOCIAL STATISTICS

Birth rate .....	30.6 per 1,000
Death rate .....	7.2 per 1,000
Marriage rate .....	17.8 per 1,000
Families owning their own homes.....	59.7%

NEW STAKE ORGANIZATIONS

(A Stake is an ecclesiastical county, as it might be called; or a Conference, or diocese, or the like. In certain respects it manages its own affairs, but always subject to Salt Lake authorities, and its tithing must always be sent there, as reported above.)  
Chicago Stake was created in the Northern States Mission. It is composed of the Logan Square University and North Shore wards in Chicago, and the Milwaukee, Milwaukee South Side, Rockford, Aurora, and Batavia local wards. (A ward is a local organization and membership, with bishop and other local officers.)

Every friend of our Lord and of souls ought to study the above discerningly. Note that the total reported as spent during last year, counting nothing twice, is about \$5,169,106.00; the total membership about 761,000, adult converts 7,081, and emissaries out nearly

2,000. Such figures surely show a much larger and more active institution than most people have any idea of. And when we remember that this whole great system, no matter how much credit we give to the most of its people for being sincere, is given over to propagation and defense of doctrines almost wholly contrary to those found in the Bible and accepted by all Christians from Christ down, the seriousness of the situation is clear.

The two systems are radically antagonistic. And our duty of giving these people the genuine gospel truth in the most effective way is seen beyond question; as is also the danger of having their 2,000 emissaries teaching such things in their most effective way throughout the land. If we divide the number of converts reported by that of the missionaries out for Mormonism, we will find that each one usually gains about four converts per year. And if we talk with these converts, we find that likely nine-tenths of them were members of some Christian church before turning to Mormonism, and hence could have been saved from such a step if they had been informed of the teachings of the new system.

Surely every pastor and religious paper has great responsibility to help inform everybody on this matter. And if Mormonism can spend an average of \$29 monthly for their emissaries, mostly from parents, we should think it nothing to make all necessary gifts for Christian missionaries to go back to them, when our work is almost the only chance they have to get the real message. Let these figures be an added incentive for a most earnest work for souls among these needy people, in all Christian love!

**T**HIS striking statement is reprinted from *Chicago Tribune*, Feb. 23, 1937: Chicago is to have a Mormon church to cost a reported half million dollars, at the northwest corner of Sheridan Road and Chase Avenue. This site, 109 by 150 feet, was purchased yesterday

by the "self governing" Chicago Stake of Zion of the Church of Jesus Christ of Latter-Day Saints for an undisclosed consideration. Wreckers will raze the old residence on the corner and work will start shortly on the religious edifice, it was announced.

It is startling as indicating things usually unsuspected. Mormonism already has two thousand plants in Chicago; plans another in Philadelphia; has a costly marble building in Washington; possession of the Manhattan Congregational church in New York; announces two more secret "temples" in Idaho and California, costing \$525,000, besides its seven already costing an average of \$770,000 each. It has doubled its numbers twice and a third since the 1890 census; trains its senior year high school young folks an hour daily to get 1,000 proselyters yearly; uses its "round-the-world" radio, millions of tracts and periodicals, and has millions of income from tithings and secular business yearly. And all this money-and-man-power is used to back and propagate such wholly false and dangerous doctrines as many fleshly Gods with sex, wives, and baby-Gods coming, Christ the sex-begotten first baby of "Adam-God" and Eve "one of his wives," in their "heaven" and of unmarried Mary on earth, baptism for the dead, denial of the Trinity, marriage for eternity, degrees of heaven, etc., etc. (Our tract No. 1 gives all in quotations.)

Surely any such system ought to keep us all awake in our part of this age-long battle of religions in which Elijah and Jezebel once fought! (1 Kings 18; Eph. 6:12 margin.) And as in this battle there are only two alternatives! We must either let Mormonism go on as above, a religious Upas-tree, teaching such dangerous doctrines, fighting Christian churches and pastors as frauds, hindering the cause of Christ constantly and deceiving millions, battling against the things we hold most sacred, constantly producing religious depression,—a great enemy, losing how many souls?



Or we must carry out the traveling work planned long ago by the Utah pastors:

(a) Educational Gospel Work reaching all towns and homes by proven methods, which alone can reach the people largely with truths to change either them or the system.

(b) Post the outside world about Mormonism, so they cannot be proselyted to error by the thousand yearly; this by all wise means.

This statement of "alternatives" above is both logically and experimentally *unavoidable*, based on the actual character of Mormonism as seen in our 44 years of actual experience and study. We believe fully in church work, and help it always as we can; but while it can meet the needs of non-Mormons, and should be pushed harder, reaching a people trained from infancy to believe that God told their boy—"prophet" that "all such churches were wrong, their creeds an abomination, their professors all corrupt" is quite another question; they cannot be reached largely by such methods, until some other means has taught them differently. Traveling methods are the only solution in the West, adapted as wise. Urgently needed preventive work outside can be done otherwise, of course, but such seems now doing very little, save by the Mission. All should co-operate; financial cost small.

To deliver the misled Mormon people and change the errors in their system, with all its machinery and power, is of course a tremendous task, which human power alone cannot perform. But God's power and Truth can and will do just this, though not in any brief time, if we will rightly help! When He said to "go into all the world and preach the gospel to every creature" He meant it, and success in doing so; this is His method, with details adapted to the various needs and people, but the same message given by Him; plainly there can be no other. And as plainly methods which do not reach the people must be adapted till they do reach them. Plainly,

also, the earnest co-operation of all suitable organizations and true Christians is needed; the duty rests upon all. Plainly, also, the devoted, trained men must be had; and plainly also the small needed financial means. All these must be had, even at real sacrifice. Mormons sacrifice to keep their system going; if we cannot sacrifice for Christ then we are not worthy of His name, and will not succeed in the only alternative!

## Will the Church Redeem Itself?

EMMA G. COLE, NORTHAMPTON,  
MASSACHUSETTS

IN the present world crisis the church must have a saving message. True Christians the world around are looking for such a message with longing and often with disappointment. The day foretold, when men's hearts should fail them for fear of what was coming upon the earth, is here. Problems are baffling.

The daily press brings ominous reports. Dearly bought victories over national evils are being turned into defeat almost over night; wickedness is in high places. God is speaking to a disobedient world by events that are startling in their significance, but to a world whose face is turned away from Him, whose ear is deaf to His warnings. The horizon has no bright glow of promise.

Facing these facts it is tragic that so many churches are strangely silent. Are the days gone when "like a mighty army moves the church of God," leading—not following—the trend of the times? Christ is the head of the church which He called His body and for which He has an everlasting love. To it He gave in trust the publishing of glad tidings of redemption by His blood, and the keeping of His written word—the only word which gives an explanation and an understanding of world events, past, present and future.

Terrible as it is to say it, the modern

church has failed the world in an hour of deepest need and distress. It has failed in its leadership. Has failed to raise up a standard against popular sins which are undermining the integrity of the world. *Sin* is the cause of our distress and the cure is a mass movement toward repentance, and a turning back to God, who only is "our help in ages past, our hope in years to come."

The modern church fails to preach repentance, confession and forsaking of sin which must precede true Christian living. God needs spokesmen in His church today who will raise a voice of warning, and of exhortation who will dare, as did the prophets of old, to brave popular opinion and from the battlements of the church sound a call that will halt men in their mad rush toward destruction, and show them their transgression.

This impotency of the church did not come upon it suddenly. The spiritual power which is departing from it has been undermined by those of its own household, who, neglecting and doubting the Word of the Lord—divinely given and preserved—and relying upon human wisdom, have come out from apostate theological training schools and are offering to a world in need the findings of science, the speculations of theorists and "the latest" opinions about the reliability of the Bible as to authorship and inspiration.

If the church is to survive we cannot accept a faith cut to fit the latest opinions of men. We must have the New Testament faith and its Christ unaltered. Refitting the Gospel to the taste of the "best scholarship" is often to kill it. It must stand unique, unchangeable, —yesterday, today, forever—a rock in a changing world.

The present moral breakdown is appalling. The reason for it is that the Bible as a book of authority and truthfulness, given by God, is set aside, is replaced by a vague theology softened and trimmed of all severity. We must have preaching—not in terms of spe-

cial relations—but in terms of repentance, which, being heeded, will adjust social relations. Wickedness does not greatly fear a social gospel, as preached, but it does fear, and has always fought, the pure Gospel of our Lord and Saviour, with its cross and its doctrine of sacrifice and forsaking of sin.

A warden of a large county jail once addressing a union meeting of ministers said:

You, gentlemen, have the solution in your own hands for the crimes of the normal criminal. It is the preaching of the Ten Commandments which are as changeless as the law of gravitation.

God has not yet rescinded His declaration that "The soul that sinneth, it shall die;" but yet seldom is that warning given from the pulpit. Instead there are words that lead to false security and beliefs.

The writer of a somewhat recent book, *Psychology and Social Progress*, has this to say of the church:

The great task of culture today is to reconstruct a totally inadequate and outworn church and creed, in accordance with the new conception of morality and religion which science has revealed.

Science revealing morality and religion? *Why* is the church considered inadequate and outworn? Because it lowered its standards to the level of the world. Because it has forgotten its original message and is looking for the new and latest in religion. What is new in the redemption plan? Our Saviour, dying for us two thousand years ago, upon a cross, and mocked by an unbelieving world, said, "It is finished."

Said a young soldier during the World War, when asked to propose a vote of thanks for an evening's entertainment:

We are very grateful for the amusement afforded us tonight. We appreciate all the music and talent brought for our enjoyment,—but, we are off for the front tomorrow—and I do not know how to die. I am not prepared to meet God. I *wish* there had been something for our souls.



And, minister of God, this is how we, the laity, feel when we hear the faultlessly delivered sermon, the description of beauty, the apt illustration, the book review, or description of a movie. They are good, but we are hungry. We do not know how to die. Some of our loved ones have died. We are not prepared to meet them, and God, and we may suddenly be called into His presence. We have been entertained, but we *wish* there had been something for our souls. In the midst of uncertainties we want to hear of the certainties of God. We want a firm faith in the eternal truths revealed in His own Word. Groping in the dark, we must know Jesus, the Light of the world.

We want the preacher to preach from the Book because he, as well as we, believes it. All the priceless comforts there we want to hear about. We may be old-fashioned, but the fashion of the heart changeth not, and there is no peace save in the "old, old story of Jesus and His love." We want to hear of the Home of the soul—of the City "that lieth four-square, whose maker and builder is God," and where, in His presence our dear ones await us. We want the church to retrace its steps until it finds the place where it lost its vital message, and finding it, begin to build again a mighty bulwark against the forces of Satan that have well-nigh wrecked it. We want the songs of sinners saved by Grace to again rise in a melody that the angels can hear.

Nothing else can meet the present world need. Whether the leaders of the organized church of today want to recognize it or not, the church has largely lost the spiritual power to give a message that will change the lives of men—that will put within them a fear to sin against the Almighty. Sin is just as destructive as ever it was, and God's saving power is just as wonderful. Great and terrible crimes are being committed because of the lack of this message. Great numbers of desperate souls are hurling themselves—or are being hurled by murderers—into black-

ness of darkness, the destination of those who refuse "so great salvation." No new age can dim His power to save and no age can defy Him as we are doing without just and sure punishment.

The forces of Satan cannot wreck a church that will stand with firm feet upon the rock Christ Jesus, Son of the living God—face its foes with the mighty sword of the Spirit, and in the promised strength—hurl defiance at the enemy of souls. But the fact of the matter is, that behind the pulpits are some Theological Training Schools which must be cleansed of unsound text books, and unbelieving professors who destroy faith in an inspired Word of God, if ever a saving message is to come from the church again.

Christian, dost thou see them  
On the holy ground,  
How the powers of darkness  
Rage thy steps around?  
Christian, up and smite them,  
Counting gain but loss;  
In the strength that cometh  
By the Holy Cross.

Christian, dost thou feel them,  
How they work within,  
Striving, tempting, luring,  
Goaded into sin?  
Christian, never tremble,  
Never be downcast,  
Gird thee for the battle:  
Watch, and pray, and fast.

## One Dead, One Living

A Turk was taken before the authorities on a suspicion that he was a Christian. In his reply he said: "I look for direction in my life; I find two men, one dead and the other living. Which do you advise me to follow?" The court informed him that the living could advise better. "So, then," he argued, "why do you tell me to go to Mohamet, who is dead, rather than Christ, who is living?"

There is no subscription which I pay with as much pleasure as the one to CHRISTIAN FAITH AND LIFE. This splendid Quarterly brings messages timely and worth while. It is a unique religious periodical.—Dr. A. L. C.

# Re-Thinking Revival Objectives

S. A. MAXWELL, M.A., S.T.B., JENKINS, KENTUCKY

**I**N the terminology of evangelicalism a revival is an awakening in the Christian church and as such it has very definite characteristics. Out from the awakened church there goes into the community certain moral forces whose value it is difficult to overestimate. In Protestantism the revival has come to have an unquestioned position as a fruitful and practical method of evangelism. Tradition and sentiment have almost placed it beyond the reach of friendly interrogation as well as critical evaluation. This should not be the case for when Protestantism promotes revivals on such a broad scale, involving so much time and resources and requiring so many leaders it is certainly opportune that we clarify our whole range of objectives, test our methods and measure our results just as scientifically as possible. The wise local church and the sincere revivalist will welcome such challenge.

Just what definite outcomes, both immediate and enduring, should we expect the revival to bring to the local church? How shall we measure our success unless we have clearly defined and measurable goals? How shall we know how to work until we have thoroughly analyzed our objectives? Surely a generalized religious emotionalism, impossible of measurement, periodically staged by the local church is not what we are seeking? Is not this exactly what too many of our revivals degenerate into unless properly guided? The revival is not a movement that should drift or go unguided by definite goals or escape measurement in terms of genuine achievement. The revival must become the supreme integrating force in the total program of the local church.

**T**HE revival should create and enrich spiritual perspective. This will immediately involve the personal lives of many people. It will mean shifting the

center of motive, changing the ideal, transferring the loyalties, breaking evil habits, and accepting for one's self a definite program of personal and social righteousness. It means being born into the Kingdom of God. The perspective sought is always one which grows dynamically out of the divinely influenced heart.

Such a perspective equips one for genuine Christian living. It involves initial surrender, purposeful and resolute decision for Christ which shall lead into fruitful Christian service. Warm desires and strong feelings, however benevolent, are both poor and perilous substitutes for a personal Saviour. Desires and feelings are too unreliable while a personal Saviour is always responsive.

Much revival effort is tragically defective in not pressing for decisions and confessions and a most definite commitment to Christ. Christians are made in no other way. The Christian life begins at the Cross and works out to all human relationships. It never begins out and works in to Christ. Desire without decision is like seed without soil in which to germinate life.

The spiritual perspective will be created by an earnest proclamation of the great doctrine of Christian salvation and the tragic insufficiency of self-improvement programs based only on human wisdom and drawing only on human resources. Let us not shun or obscure "the great transaction" whereby we are enabled joyously to sing, "I am the Lord's, and He is mine." If we miss this in the revival we have missed the very cause for its existence. Indeed we must restore the "happy day that fixed my choice on thee my Saviour and my God."

**T**HE revival should be so soundly moral and social in all its implications that those making confessions



would without any delay join the local church. No person ever lives in a wholly solitary relation with God. It is undeniably true that the revival proceeds from "the influence of God in the soul of man," but it is the sharing of experiences that has made the history of the Christian church so amazingly beautiful and helpful.

Is it possible, however, that we have made the focus of our perspective obscure or exclude elements no less essential especially when we consider the permanent outcomes as well as the immediate results. The changed heart apart from its imperative corollary, joining the church, will soon dissipate its vitality or lose its personal Saviour in harmful and selfish fanaticism. In order to move forward from enlistment to advancement the church is absolutely essential. If there are any Christians outside of the church they are not building the Kingdom of Christ. Paul's great conversion without Paul's great church program would have utterly perished. Peter's sermon at Pentecost resulted in the immediate conversion of thousands. These united with the Christian church without delay. The converted jailer joined the church the same night of his conversion and the Eunuch, converted on a journey, stopped the chariot to join the Christian church and receive Christian baptism. Both Peter and Paul shared their experiences and proclaimed the Gospel story through the Christian church and not independent of the church. In fact their preaching brought churches into existence. Their hearts were set on building the church and because of this motivating imperative they still transcend all races and geographical limitations and live in the currents of the subsequent centuries.

The revival in any local church that fails to secure enlistment of the unchurched is both shallow and selfish. It is a cheap religion that does not increase the membership of the Christian church in the community. The revivalist who would magnify religious professions and tacitly encourage indifference

to church membership has little place in our work. To minimize the place of the church in Christian living is to invite disaster that will impoverish the heritage of the coming generations. It is not possible to glorify Christ in one sentence and jeer His church in another.

In revivalism there is no place for dogmatic, cheap sarcasm against any of the program or leaders in the church. The revival is no place to publicize ecclesiastical grievances or to settle theoretical scientific questions. The revivalist is there to lift the church high in the esteem of the unchurched in the local community. Do not encourage the foes of the local church by your cheap humor at the expense of the church of Christ. See that your messages create a deep, zealous, sacrificial loyalty to the complete program of evangelical Christianity.

If it requires institutions to create, improve, diffuse, and transmit the blessings of civilization and culture it does and will continue to require the Christian church in every local community to beget and nurture Christian character and ultimately to redeem the whole earth.

The alarming discrepancy between statistics on professions and those actually uniting with the local church calls for serious analysis. As revivalists it is useless for us to whine the old threadbare subterfuge that all spiritual values are too elusive to be measured. If we can measure professions we can measure the unions with the church. The plain and unpleasant fact is, by our reports, we measure both ourselves and the revival results. This discrepancy has aroused the conscience of the church. We ought to close up this tragic gap by doing a better job of preaching. We ought to eliminate this glaring weakness. The outcome of this kind of revival is very disappointing. Is it possible that we are not producing the proper incentive for church membership?

By our indifference and our silence are we not actually participating in a

condition that cripples the local church and misrepresents the love Christ held for His church? For example, are we making and delivering great messages on the divine origin, the redemptive purpose, the social mission, and the glorious and immortal destiny of the Church? Has the dual purpose of securing decisions for Christ and members for His church become a constant, sustained and driving imperative in all our revival messages?

The revival that divorces these two objectives and hides behind a supposed antipathy for ecclesiastical institutionalism is one that surely grieves our Lord. Nothing should keep us from building His imperishable church among men. It is only by interlinking our experiences and sharing our spiritual resources that we move forward as individuals or are we enabled to witness this truth to the unredeemed world.

**F**INALLY, the revival should inspire and vitalize the comprehensive teaching and service program already assumed by the local church. The awakening that brings the enlarged perspective, transforms hearts, and increases the membership of the church must have some dramatically practical outcomes. Many times post-revival seasons leave us lower in vitality, weaker in loyalties, depleted in finance, and looser in service.

The revivalist can be definitely remedial in such liability if he is willing to develop for himself a comprehensive, sympathetic, program-wide outlook and interest in the church. He is building with the pastor and the local congregation. He ought to be thoroughly informed on all phases of the work both denominational and local. Intelligence begets sympathy and makes possible constructive cooperation.

The revivalist must always be a constant and quick learner. It is no position for pastoral failures, and sectarian or dispensational fadists. As evangelists we stand pre-eminently fitted to increase zeal, expand horizons, intensify

activities, open fresh sources of inspiration, reveal higher incentives for Christian living, and lead the people to be joyously happy in joining the church and sacrificially sharing her divine mission among men. No pastor can repair the havoc wrought by a shoddy, unsympathetic, eccentric, incomplete revival.

Let us plan, promote and carry to completion revivals that will produce Christian perspective, change hearts, and unite members to the unfailing church of Christ. Such a revival will make the local church stronger and will lead both the old and new members to an undying loyalty and love and appreciation for the whole program of evangelical Christianity. Only such revival can have the approval of and honor the Unfailing Builder of His church, our Christ.

## Our Responsibility

A modern church cannot afford to deal in abstractions or distant and ancient evils and be silent about present ones that are destroying human souls, and social wrongs that are reducing the lives of many to suffering and a discontented fraction of what they should be. Such a course may have the favor of the politician, the heartless employer or the profiteer, but it cannot hold the respect and confidence of an age that has no use for cowardice or for a religion that "plays safe."—*Dr. J. H. Stooddy.*

## A Dummy Christian

At a meeting in the city of Nankin a Chinaman rose and began to cry for mercy with groans and tears. When at length he found utterance he prayed, "O God, forgive me; I have been a dummy Christian. When I was converted the devil came to me, and said, 'There are preachers to do the preaching; you need not bother about it.' I listened to the devil's lie, and all these years have been a dummy Christian, living in ease while souls have been lost." How different from Ephesians 4:16. How many dummies there are today!



# A New Vision of Evangelism Needed

EVANGELIST W. G. BENNETT

Before accepting a pastorate Mr. Bennett spent 20 years in the evangelistic field. Before their marriage Mrs. Bennett, then Miss Ruth Harris, for years was soloist at Ocean Grove. She has wide experience as song leader at campmeetings and revivals, and as music teacher. Mr. and Mrs. Bennett will now again give their time exclusively to evangelistic work.

**N**O church long continues to be evangelical when it loses the spirit of aggressive evangelism.

When the Church ceases to be evangelical, the moral standards of the world soon collapse. When Harry Emerson Fosdick made the statement that "Modernism had robbed the world of the sense of God's presence, of the hope of immortality, and of a coming Judgment," he made a very true, but fearful comment on what he has been preaching for the last twenty years. There is nothing but a return to evangelical Christianity with its Pentecostal power, with its innate passion for souls, with its utter reliance upon the Holy Spirit to convict men of sin, of righteousness, and of judgment, that will bring back this lost sense of God, this hope of immortality, and the fear of a judgment where all men must render their final account.

Lately the evangelism of our larger churches seems shallow in its effect, circumscribed in its scope, but still better than cold, dead formalism. We need a reliance upon a supernatural, Divine power. A study of the Book of Acts will reveal how we may lay the foundations of a faith that anticipates and expects a thorough and an extensive revival.

Therefore they that were scattered abroad went everywhere preaching the word.

Then Philip went down to the city of Samaria and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many that were possessed with

them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.—Acts 8:4-8.

A study of the context reveals there was no lack of thoroughness here, and this great city, prejudiced against Jewish intrusion in religious affairs, was mightily stirred; multitudes were converted and later baptized with the Holy Ghost.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.—Acts 11:19-24.

Here, again, we have evidence of a thorough, and an extensive work; the secret lies in the fact that the Holy Ghost was supreme in this congregation.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.—Acts 13:1-4.

Here are named men the associates of royalty. Paul and Herod were men who had trained minds—scholars of high rank. Poverty and meager attain-

ments are often conducive to genuine piety. Christianity has a message for the humble rich and cultured, as well as for the humble poor and despised. These scholars did not feel that their wisdom was sufficient: they fasted, prayed and waited for the Holy Ghost to speak and give marching orders.

Antioch in Syria was a great city,—at one time larger than Rome, and was noted for its culture. Right here in this great center of culture Apostolic Christianity won one of its greatest victories, and here the cognomen, "Christians", that has followed it all through the centuries since that time, was given to the followers of Christ.

Antioch became the western center, as Jerusalem was the eastern center, from which missionaries were sent out into all of what was then the western provinces of the then known world. The converts numbered thousands while Paul was still alive, and shortly after his death, history says, there were more than fifty thousand Christians in Antioch. This was both a thorough and an extensive work.

Follow the journey of these men sent out by the Holy Ghost to Antioch in Pisidia.

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God.

But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.—Acts 13:42-45.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.—Acts 13:48, 49.

This great city mightily stirred, multitudes listening, and this city became a religious center numbering thousands of converts. From Antioch in Pisidia

they came to Iconium and so spake that a great multitude both of the Jews, also of the Greeks believed. These sweeping victories were not easily won. Greek culture had its highest peak, and the consequent conceit, self-sufficiency and haughty pride was not wanting.

The Romans, proud of their attainments in law and of their military achievements and world rulership, were by no means humble recipients of a Gospel that demanded unconditional surrender to a despised Jew from Nazareth in Palestine, who had been executed by the Roman governor at the instigation of the religious leaders of his own race. They did not have some of the things to entertain the lust-loving populace that we have at the present time, but they had others just as attractive and degrading: the Roman Gladiatorial sports and the Grecian races. They gloried in their physical prowess and reveled in their licentious lust, much as our present generation is doing at the present time. Their gods and their religious worship put on them no moral restraint; their shrines and temples of worship were places of revelry and lust.

From the conglomerate masses and from the Jewish leaders the Apostles and Christians met with organized opposition and cruel persecutions, even unto death. Paul said, "The Holy Ghost witnesseth in every city that bonds and afflictions abide me." In spite of all this they were triumphant in their experience, and victorious in their conquests. They took the kingdom of heaven by violence.

*Fitchburg, Massachusetts.*

We are in an age that has substituted relativity for reality, psychology for prayer, an inferiority complex for sin, social control for family worship, auto-suggestion for conversion, reflex action for revelation, astronomical intimidation for the fear of God, and the spirit of power for the power of the Spirit.—*Dr. J. P. McCallie.*



## "Whither?"

REVEREND C. J. HOYT, CRANFORD, NEW JERSEY

THERE is great confusion today in all spheres of life. It matters not whether one looks to the political or the ecclesiastical, the social or the personal. Among the interests of life, the governmental occupies the front to a very large degree. It colors all the other phases thereof; so we are asking what shall be the end of it all? How are we coming out? Will the church idea prevail, or will the political, or the distinctly economic? Who will tell us?

Let us turn to the Scriptures and observe what they say as to some of the great questions which are troubling, and, indeed, baffling, the wisdom of man.

We take two statements from the works of a great Bible teacher:

The supreme revelation of the Book of Daniel is of the persistent government of God Almighty over the whole earth towards the fulfillment of the purpose of His grace. (To be a little more explicit, he adds) In Daniel we have the revelation of the power and wisdom of the Lord God in the government of the world to the end of the days.

Whether we accept the message of the Bible as supreme or not, here is a word that pretends to deal with the government of God all the way to the "end." Is it not worth considering? And as the Bible is one whole, may we not expect to find other portions of this revelation supplementing this message of Daniel? So we believe, and so we will endeavor to show.

The finest views of a glorious future are distinctly given by the prophets of the Old Testament and confirmed by the New. Most thinking men have a dreamy future before them. Some have put that imagined future in writing—H. G. Wells, for example. This writer depends upon the will of man himself. He asserts, "Men will do this."

That is nice—if man "will". But all views fall very far short of the definite future as presented by the prophets. It

is stirring, thrilling indeed, to observe that, not only is the future presented, but the *method* of securing it is presented fully and with certitude.

There are three aspects of life presented in the Scriptures: the past, the present and the future. The Scriptures seem entirely at home in dealing with these aspects, and that, too, with the vast complexity of things of nature and man. We have the facts of human nature; the facts of law, government, belief, unbelief; in this problem enter all the nations of the world, with all forms of government, life, death—indeed, all life and all things. Who can take these facts and make a possible future consistent with man's highest wishes? Who can take all these facts and make a future—as portrayed by these great prophets of the Old Testament and the New? We reply, "No one but the man with the God-breathed Spirit."

Taking the expression, "the Kingdom of God," as used by the Scriptures, we have the designation of the actual rule of God in the universe. The Church is taught to pray for that rule: "Thy Kingdom come." That prayer will never be answered until supplemented by that other petition in the second Psalm: "Ask of Me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Over against this Daniel teaches that, in the day when these kings are so assembled, "the God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and shall consume all these kingdoms, and it shall stand forever."

Of the same tenor is the passage in Revelation:

"The kingdoms of this world are become the kingdom (singular) of our Lord and His Christ; and He shall reign forever and for-

ever." Paul speaks of "the dispensation of the fulness of times" (Eph.1:10). Taking the rest of that verse, we get a general view of the nature of those "times": "He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

Perhaps as clear an understanding of the content of "the fulness of times,"—that is, the Kingdom of God set up on the earth,—we get from Isaiah 11:2-4:

Speaking of Christ, of the Branch that shall grow out of the root of David the king: "And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked; and righteousness shall be the girdle of His loins and faithfulness the girdle of His reins.

With such a ruler all the destruction wrought by sin is eliminated.

One must needs observe that the kingdoms of this world are not to be merged into the Kingdom of God by the gradual extension of the Gospel. Only by a direct intervention of heaven, and through a decisive judgment, shall Christ enter upon His inheritance.

The Kingdom will be established, not by human instrumentality, but by a divine act; by destruction—a destruction described by Daniel by "the stone" which falls upon the feet of "the image," which image represents the governments of the world after they have assumed a federated form, and by this destruction brings the Gentile dominion to an end. It is by this act rather than by organization, legislation, evangelization, education, civilization, that the way is opened for the Kingdom of God. An illuminating word is spoken by Christ to His disciples as to the time-phase of the Kingdom: "He spake a parable, because He was nigh to Jerusalem, and because they thought that

the Kingdom of God *should immediately appear.*" The parable was that of the nobleman going into a far country to receive a kingdom.

Seeing the divine purpose as portrayed by the Bible in both Testaments as to the blessedness of life in the earth, and moved by the virtues of Christ and Christ's requirements from His disciples, men are ever anxious for the realization of all this blessedness. This desire has led to optimistic efforts to secure it, but with perfect failure to realize the method of God toward this great objective.

At this point the discussion might be indefinitely prolonged, as it takes up the matter of the Jew, his refusal to take Christ's program of righteousness while He was here, as outlined in "The Sermon on the Mount," then Christ's death as the only effective means to deal with sin, thereby creating the church, the body of Christ, whose goal is the "heavenlies" now the heaven, in the event of death; but we pass over all this, after just glimpsing it, to say that the effort to secure the ultimate purpose of blessedness for the earth, has simply ignored the impossibility of effective righteousness and peace, apart from the regenerative influence by virtue of the work of Christ through the power of the Holy Spirit.

The world must learn that the blessedness so earnestly desired can never be secured apart from Christ. And, let it be added, apart from Israel's recognition of Him whom they pierced. Such recognition is prophesied. "They shall look upon Him whom they have pierced." Micah clearly reveals the True Ruler, and that after the presentation of the false rulers as seen in priests, princes and prophets: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money."

It is necessary to observe that these rulers are the representatives of Jehovah in the government of the world, but they are false, untrue to their re-



sponsibilities; therefore, swords will never be beaten into plowshares, nor spears into pruning hooks, and nation will still continue to lift up sword against nation and perpetuate the learning of war.

Now what follows? More effort of man? More organization? More federation? Better civilization? More diplomacy? Now hear ye the word of the prophet:

But thou, Bethlehem Ephratah (and Christ was born there), though thou be little among the thousands of Judah; yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.

Our problem is solved; it is solved *in and by Him*. But we learn that the way to the blessedness we seek is through a severe judgment; the present methods of the church and the nation will be superseded by God's intervention. And it will be effective.

We quote from *The Coming Day* by Ottman:

After these judgments, as recorded in Revelation, the light of the Kingdom, so long deferred dawns in splendor upon the earth. The glory of this Kingdom surpasses the imagination of man to conceive. No less glorious is the King whose Kingdom this is to be.

The crowning verses that disclose the very *ultimate* of all the divine process are to be found in 1 Cor. 15:

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits, afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.

The process is complete both in heaven and on earth. The prayer, "Thy Kingdom come," is answered. "Nevertheless we, according to His promises looked for new heavens and a new earth, wherein dwelleth righteousness." Beside Peter, John says:

And I saw a new heaven and a new earth. . . . and God shall wipe away all tears from

their eyes; and there shall be no more death; neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away.

## Real Education

Any real education must provide for the development of the faculties of the human being, and a knowledge of himself, his relation to God, to other men, and to things. Not one of these primal elements can be left out and true education be maintained. The faculties of the body, mind and heart are developed through nourishment and exercise. Physical food is for the body, general knowledge for the intellect, and heavenly truth for the spiritual nature. Exercise is obtained in the effort to secure and use this food, and the energy and strength it affords. The knowledge of things is obtained from the natural sciences. The knowledge of self and other men is obtained from the humanities and the Bible. The knowledge of God in part may be obtained from science and history, but the only complete and accurate knowledge of His is obtained from His personal revelation of Himself in the Bible and Jesus Christ His Son—God manifest in human form.—*Herald and Presbyter*.

Here is the wonder of it—Not one of you would think of looking in a book of medicine which was published fifty years ago; not one of you would think of using a compendium of science which was fifty years old; not one of you would think of taking as authoritative the statements in a book of psychology that was even twenty years old. Mr. Wells' *Outline of History* had to be revised even before it was published. But here is a book which remains the standard guide of the world after all these centuries.—*Pres. Faunce*.

I love my church, and preach her doctrine in all good conscience; therefore the plain, clearcut, doctrine contained in CHRISTIAN FAITH AND LIFE appeals to me.—Y.

# Lord Teach Us to Pray

JOHN GREENFIELD, D.D.

And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.—Luke 11'1.

OUR Lord's disciples had listened to the sermons of Him who spake "as never yet man spake"; they had seen those miracles by which He "manifested His glory"; and yet we do not read that they ever came to Him with the request, "Lord, teach us to preach," or "Lord, teach us to perform miracles." But having heard His prayers, they cried out, "*Lord, teach us to pray.*"

We note also that the two greatest preachers the world has ever known taught their disciples to pray. They became both before and after Pentecost, "Mighty in prayers." That ministry builds for eternity, which teaches by precept and example its men, women and children to pray. Pulpit orators or Bible expositors, who fail to teach their followers the art and practice of prayer, are failures indeed. That preacher will have "souls for his hire and as seals of his ministry," who teaches his people to pray. The English poet-preacher, S. T. Coleridge, has well said that "prayer is the highest exercise of which the human mind is capable." Add to this the testimony of James Montgomery:

"Prayer is the simplest form of speech,  
That infant lips can try;  
Prayer the sublimest strains that reach,  
The Majesty on High."

That is why both John and Jesus taught their disciples to pray. Everybody *can* pray. All *must* pray who would be saved. Without prayer, no salvation. A century and a half ago a young lady, Miss Charlotte Elliott, asked an evangelist, Dr. Caesar Mahan, what she must do in order to be saved. The reply is, "Come to Jesus." Again she asks, "But how shall I come?" And the answer is, "Come just as you are." This she does, and writes a prayer with which thousands have come:

"Just as I am without one plea,  
But that Thy Blood was shed for me,  
And that Thou biddest me come to Thee,  
O Lamb of God, I come, I come."

Nearly a century later a poor drunkard, Samuel Hadley by name, is kneeling at the penitent form in the Water Street Rescue Mission, New York city. The superintendent, Jerry McAuley, the converted river thief, is trying to lead him to Christ. He tells him to pray. The answer is, "I can't." "But you must," was the swift reply. And after a few moments of mental struggle and soul anguish, this prayer is heard:

"Dear Jesus, can you help me?"

What is this but another form of the petition uttered centuries before: "Lord, I believe; help Thou mine unbelief!" Both prayers were instantly and miraculously answered. Saving faith is impossible apart from prayer. "His Name shall be called Jesus, for He shall save His people from their sins," and "whosoever shall call on the Name of the Lord shall be saved."

Prayer is of supreme importance not only for salvation, but also for sanctification and service. Both John the Baptist and Jesus taught their disciples to pray for the baptism "with the Holy Ghost and with fire." Prayer always precedes, accompanies, and follows Pentecost. Prayer creates the atmosphere in which the Holy Spirit can operate. Every great historic revival has been *prayed down*.

Several years ago a book was published in England entitled, "*The Kneeling Christian*." We call attention to the following sentences: "Why are many Christians so often defeated? Because they pray so little. Why are many church workers so often discouraged and disheartened? Because they pray so little. Why do most men see so few brought 'out of darkness into light' by their ministry? Because they pray so little.



Why are not our churches simply on fire for God? Because there is so little real prayer. We may be assured of this—the secret of all failure is our failure in secret prayer.”

Perhaps the greatest of American evangelists was that converted and spirit-filled lawyer, Charles G. Finney, the most famous president of Oberlin College. His revivals were steeped in prayer and his converts rarely backslide. They were nearly one hundred per cent. genuine. Why was this? It was because he taught them to pray. Listen to his description of some of those revival meetings: “The town was full of prayer. Go where you would, you heard the voice of prayer. Pass along the street, and if two or three Christians happened to be together, they were praying. Wherever they met they prayed.”

And again: “I used to spend a great deal of time in prayer; sometimes I thought, literally ‘praying without ceasing.’ In regard to my own experience, I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation.”

God has promised to “pour out the spirit of grace and supplications.” Will the faithful few, the “little flock” of intercessors, still to be found in many of our churches, not imitate the apostles and “give themselves continually to prayer” for the fulfillment of the above promise? As we pray, God pours. As we intercede, Jesus, our Joshua, prevails. As we faint in prayer, evil triumphs, for it is certainly true that

“Satan trembles when he sees  
The weakest saint upon his knees.”

The great captain of our salvation ever liveth to pray for us; the blessed Comforter is continually interceding in our behalf, even with groanings that cannot be uttered. Shall we not join ourselves to them in this holy ministry of intercession? For the sake of this poor,

sin and crime-cursed world around us, for the sake of the church bought with the Redeemer's Blood, in danger of resembling the churches of Sardis and Laodicea, for the sake of our own salvation, join the disciples in the petition of our text—“*Lord, teach us to pray.*”

A few years ago a mighty revival swept over the land of Korea, the fruits of which remain to the present day. This revival had been prayed down. Four missionaries of different denominations had agreed to meet together to pray daily at noon. At the end of one month a brother proposed that “as nothing had happened,” the prayer meetings should be discontinued. “Let us each pray at home as we find it convenient,” said he. The others, however, protested that they ought rather to spend even more time in prayer each day. So they continued the daily prayer meetings for *four months*. Then suddenly the blessing began to be poured out.

One of the missionaries declared: “It paid well to have spent several months in prayer; for when God gave the Holy Spirit, He accomplished more in half a day than all the missionaries together could have accomplished in half a year.” In less than two months more than two thousand heathens were converted.

In one church it was announced that a daily prayer meeting would be held every morning at 4:30 o'clock. The very first day 400 people arrived long before the stated hour, eager to pray. The number rapidly increased to six hundred. Heathen people came to see what was happening. They exclaimed in astonishment, “The living God is among you!” What was possible in Korea a quarter of a century ago, is possible in America today.

Will we then not daily cry out with the apostles, “*Lord, teach us to pray.*” Will we not “give ourselves continually to prayer”—prayer in secret, prayer in the family circle, prayer in the social group, prayer in the “house of prayer?” Then the weekly prayer meeting of the church would not have to be spelled

w-e-a-k-l-y. Then it would truly be "*the powerhouse of the church*." Then the family altar would mend the broken homes; and divorces, suicides and crimes would disappear. Then the experience of the early church would be ours.

And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the word of God with boldness. And with great power gave the apostles witness of the Resurrection of the Lord Jesus—and great grace was upon them all.

*Warsaw, Indiana.*

## Is Man 50,000 Years Old?

J. M. STANFIELD

ON a recent Sunday I heard a talk, or lecture, by one of the best known ministers in this section of the country, in which he gave, in very interesting detail, a description of the finding of ancient civilization in South America.

He said that two airmen were flying over an unexplored region in that country and thought they saw remains of ancient cities. They reported their find to some scientists, archaeologists and geologists, who backed an expedition at an expense of \$1,500,000 and actually found evidences of a wonderful civilization in that location—cities that had been buried under ten or twelve feet of debris, which had accumulated in the natural way for at least 50,000 years.

Through writings and relics they have learned so much of those people that they mean to write a history of them from the information thus obtained.

The minister told this as though he had no doubt of the fact that this discovery had proven that the human race had existed on this earth for 50,000 years. He did not seem to think of the effect such a conclusion would have on the narrative of the origin of the race as given in the Bible. In fact, he seemed to think that the Bible was only a human book of comparatively recent origin, covering events for six or seven thousand years past.

But let us suppose that this minister is right in his belief that this discovery proves the race to be 50,000 years old: Then the narrative in Genesis is untrue,

which represents God as creating Adam, the first man who was the origin of the human race. The Bible throughout represents the race as beginning in Adam and Eve, and the age of Adam is given and that of the Patriarchs who succeeded him so that our descent from Adam can easily be traced. See Gen. 1:27 and chapters 5 and 11. The age of Adam is given in years when he "begat" Seth, (the child of Adam's own body,) and the remainder of Adam's life, and then that of Seth is added to it, and so on through the ancient fathers down to the flood, and afterwards beginning with Shem, Ham and Japheth the history of the world is pretty well known. Acts 17:26 states that God "hath made of one blood all nations of men for to dwell on all the face of the earth." This would be untrue if another human race, other than that descended from Adam, has lived on the South American continent, or anywhere else on the earth before Adam. If man had lived on the earth before Adam, even though they had become extinct, Adam would not be the first man to live on the earth. But the Bible represents him as having been created from the dust of the ground, not as having descended from other human beings or an animal ancestry. He is called the "first Adam"—the federal head of the race, whose sin and depraved nature was transmitted to the race, necessitating the plan of redemption through Christ. Redemption through Christ extends only to the Adamic race so that some people now living in South America might claim



that they were descendants of the other race and hence outside the Bible plan of salvation, and not under the guilt of the Adamic race!

This is the best illustration of the attitude of the so-called Modernists toward the Bible that has come under my observation for some time. They are ransacking the universe to find something to discredit the truth of the Bible. Any one can see that if these men, including this minister, are right, the Bible is wrong and the Christian faith is founded on falsehood. If so fundamental a matter as the origin of the human race as revealed in the Bible is false, then we cannot prove the origin of sin and the depravity of the race and hence the necessity for the atonement in the death of Christ, and the whole plan of salvation would be in doubt. Jesus Christ Himself becomes a victim of this falsehood, for He believed the Bible to be the Word of God, and hence true.

The Bible most plainly and pointedly claims to be from God—if so it must be true and a good book. If it is not true, then it is not from God.

To disobey the teachings and commands of the Bible is to sin against God—"Sin is the transgression of the law." It is a book of authority binding the moral conduct of the human race.

Christianity is the religion of the Bible. If the Bible is not true Christianity is false.

The real cause of wars, and oppression and all sorts of false theories of human betterment and government and the resulting anarchy must be laid mainly at the feet of our scientists, educators and religious leaders who cause people to lose faith in the truth of the Bible as a book of authority as to what is right and what is wrong, and that punishment follows disobedience. Remove this Bible check to the downward trend in humanity and the disregard of human rights and anarchy is sure to follow. Hence the skepticism and modernism in the educational and religious lead-

ership of the present day is the crime of the ages, and may wreck civilization.

Only a few years ago these intellectual scholarly infidels, who are now called Modernists, came out with all boldness and confidence stating that Moses could not have written the Pentateuch for writing was unknown in his day. But it has been abundantly proven that the culture and civilization in Egypt in the time of Moses compared favorably with that of England and America today, and the Modernists themselves have been compelled to admit it, and now they are willing to contradict themselves so far as to say this culture extended to the people of South America 50,000 years ago!

And this is the kind of stuff these high-browed intellectual infidels are using today in our colleges and universities and even in our pulpits and church schools and religious literature to destroy the faith of our boys and girls who come under this influence; and yet, like his satanic majesty, they represent themselves as angels of light, and have pleasing personalities and manner. In the words of Christ I would say, "Beware of these false prophets," and refuse and oppose their heresies, inconsistencies and falsehoods, for to bid them Godspeed, as St. John says, is to be partaker of their evil deeds. They will advocate a thing that completely destroys the truthfulness of the Bible and the very foundations of Christianity and in the next breath call the Bible a good book—the Word of God—and say Jesus Christ was the greatest teacher in human history. This is like calling black white, or a thief and liar a good man.

You may rest assured that there are no facts in human history or nature that contradict the Bible when both are rightly understood, for God is the author of both, and the discovery in South America is no exception.

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Give and spend, and be sure that God will send.—*J. G. Holland.*

# Evolution and Its Danger

W. BELL DAWSON, M.A., D.Sc., F.R.S.C.

Gold Medalist in Geology and Natural Science; Gold Medalist, Institution of Civil Engineers, London; Laureate of the Academy of Science, Paris; Author of *The Bible Confrmed by Science*.

**T**HE word Evolution is used with so many different meanings, that it is first necessary to say in what sense we are using it, for several distinct kinds of progress and development are all termed an evolution. But here we are discussing what is known as "organic evolution," from the time when life began in the world; which claims that one type of creature can change into a wholly different kind; as for example, a fish into a lizard or a bird.

**The Physical World.** If there is any change of one kind of creature into another, this ought to accord with the behavior of material things in physics and chemistry. For nature is one. But in that realm we find no gradual uplift of higher elements from lower ones. On the contrary, the only change of one substance into another that goes on naturally is disintegration; or the breaking up of higher elements to form lower ones in the series. So where the laws of nature are most simple and definite, there is no indication of Evolution.

**The Past.** Of all the sciences, Geology affords the best field in which to trace the succession of living beings. We find there, two outstanding features: First, in each type of life, there were in the past more highly developed forms, as well as greater variety, than in the world today. This is most clearly seen in the types or classes that have been longest in the world; such as the corals, shells and cuttle-fish, crabs and lobsters, and very notably the reptiles. Secondly, a large number of creatures can be traced through long ages without any change whatever. These statements cannot be challenged; and they are true also of some organs of the body, such as the "multiple eye" of the crab or the house-fly, which shows no development

from the earliest times. It was perfect from the first.

**The Present.** If any type of creature should show change during descent, it is those that have the most numerous generations. The one-celled organisms are in immense variety, classed broadly as bacteria; and they propagate from one to another, twice or three times in an hour. So there are as many generations in one year, as with sheep or cattle in 175 centuries. Among them all, the disease germs have been the most thoroughly studied. Yet, if there were any change from one species to another in 15,000 or 20,000 generations, a typhoid germ might turn into a malaria germ from one year to the next. The whole investigation of germ diseases would thus become futile, with no reliable basis.

**The Cause of Change.** If creatures change from a low type to a higher level, there must be some cause for this. It is all the more necessary to find the cause, when the chemical elements of which their bodies are made, testify against spontaneous uplift. Darwin was well aware that unless some reason could be found, his theory of Evolution would fail. Yet the three causes or compelling impulses which he proposed, to explain upward progress, have proved inadequate, and are now discredited by outstanding evolutionists; and they do not know what other causes to suggest; nor can they agree upon them.

Such points as the above show how easy it is to teach Natural Science in the usual one-sided way; emphasizing all that may seem to favour Evolution, and overlooking what is so telling against it. But on the moral side, the matter is still more serious.

**The Moral Side.** If mankind has risen from the animal level and his intelli-



gence has developed through his own endeavour to cope with nature, what is the meaning of Sin? Evolution tells us that what is called sin is merely some inherited taint or animal propensity, without responsibility on our part; and which further development will overcome. No one is therefore to blame for such things; on the contrary, man deserves congratulation that he has progressed so far, and that the future is in his own hands. This is clearly the logical conclusion to which Evolution leads. The practical outcome of this doctrine that we are only "improved animals" is seen in the conduct of those who no longer recognize responsibility or regard sin as serious.

Yet even so modernistic a leader as Harry E. Fosdick, urges us to recognize that sin is real. "Personal and social sin," he declares, "is as terribly real as our forefathers said it was, no matter how we change their way of saying it. And it leads men and nations to damnation as they said it did, no matter how we change their way of picturing it."

**Christianity.** The outstanding doctrine of Christianity is that man is responsible for his wrong-doing; that he needs to be forgiven and cleansed if he is ever to stand in the presence of a holy

God; and that it is only through the Atonement made by Christ that this is possible. The central sacrament of the Christian Church testifies to the truth of this belief. But the evolutionary view of continuous development sets all this aside; because it makes any atonement for sin superfluous and unnecessary. If any of our Church leaders are unable to see this, it is at least plain to the Atheist, who stresses this outcome of Evolution as his most powerful argument against Christianity.

Who then can gainsay the right of strenuous objection to the instilling of evolutionary ideas into the minds of our young people of school age, when this can only turn them aside from belief in the Gospel? If Evolution must be taught, its place is amongst the philosophies in the advanced classes in the University. The student can then make his choice between accepting views which closely resemble the old pagan philosophies; or believing the revelation from God which the Scriptures give us, as the guiding star of his life.

NOTE.—For brevity we have omitted quotations and references; but for the statements made, authorities could be quoted or examples given in confirmation.

*Montreal.*

## Evolution and Modernism

PROF. ROBERT VON HARTMANN, the distinguished anti-Christian philosopher of Berlin, wrote: "In the nineties, for the first time, a few timid expressions of doubt and opposition were heard, but these gradually swelled into a great chorus of voices, aiming at the overthrow of the Darwinian theory. In the first decade of the twentieth century it became apparent that the days of Darwinism were numbered."

Sayce says: "That archæological discoveries of the last dozen years in Egypt

and Crete have once for all discredited the claim of 'criticism' to apply its theories of development to the settlement of chronological or historical questions. The scepticism of the critic has been proved to have been but the measure of its own ignorance, and the want of evidence to have been merely his own ignorance of it. The spade of the excavator in Crete has effected more in three or four years than the labours and canons of the critic in half a century. The whole fabric he had raised has gone down like a house of cards and with it

the theories of development of which he felt so confident."

Haeckel was perhaps the coryphaeus of the Evolutionists. Among some utterances of his later life he bewailed the fact that he was standing almost alone. "Most modern investigators of science have come to the conclusion," says he, "that the doctrine of evolution and particularly Darwinism is an error and cannot be maintained." Then he enumerates several distinguished men, whom he calls "bold and talented scientists," who, not long since were advocates of evolution but have lately abandoned it. He mentioned Prof. Wilhelm Max Wundt, who stands at the head of German psychologists. In earlier days he wrote books in favour of evolution, but in a later writing he characterizes those earlier writings as "the crime of his youth that will take him all the rest of his life to expiate."

Virchow, the highest German authority on physiology, and at one time a pronounced advocate of Darwin's and Haeckel's views, subsequently made this statement: "It is all nonsense. It cannot be proved by science that man descended from the ape or from any animal. Since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction."

Dr. W. B. Scott, Professor of Geology in Princeton University, U.S.A., is the author of a noted book on Geology. In his book, *Theory of Evolution*, he recognizes at the outset "the widespread belief that Naturalists have become very doubtful as to the truth of the theory of Evolution, and are casting about for some more satisfactory substitute." (Page 1.)

Sir William Dawson, the well-known geologist and writer, late Principal of McGill University, Montreal, Can., says in his book, *Story of the Earth and Man*; chapter on Primitive Man: "This evolutionist doctrine is one of the strangest phenomena of humanity . . .

That in our day, a system destitute of any shadow of proof, and supported merely by vague analogies and figures of speech, should be accepted as a philosophy, and should find able adherents . . . is surpassingly strange."

Lord Kelvin says: "I marvel at the undue haste with which teachers in our Universities and preachers in our pulpits are restating truth in terms of Evolution, while Evolution itself remains an unproved hypothesis in the laboratories of Science." "Science positively demands Creation."

Sir James Jeans says: "Everything points with overwhelming force to a definite event or series of events of creation at some time or times not infinitely remote. The Universe cannot have originated by chance out of its present ingredients, neither can it always have been the same as now." (*Eos, or the Wider Aspects of Cosmogony*, p. 35.)

Professor H. F. Osborn, one of the most eminent of American palaeontologists and President of the American Museum of Natural History: "We are more at a loss than ever before to understand the causes of Evolution. One after another the Buffonian, Lamarckian, Darwinian, Weismannian, and de Vriesian theories of causation have collapsed." In *Nature*, Nov. 28, 1931, on Principles of Evolution revealed by Palaeontology.

Prof. Fleischmann of Erlangen: "The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but is purely the product of the imagination."

Prof. T. H. Morgan: "Today the theory has few followers among trained investigators, but it still has a popular vogue that is widespread and vociferous."

Professor Tyndall in *Fortnightly Review*: "There ought to be a clear distinction between science in the state of



hypothesis and science in the state of fact. And inasmuch as it is still in its hypothetical stage the ban of exclusion ought to fall upon the theory of Evolution. I agree with Virchow that the proofs of it are still wanting, that the failures have been lamentable, that the doctrine is utterly discredited."

Sir Ambrose Fleming, M.A., D.Sc., F.R.S., President of the Victoria Institute, and Philosophical Society of Great Britain, says: "The Darwinian theory, based merely on the struggle for individual existence and bodily life, has never given the slightest real explanation of the initiation or growth of the special ethical, artistic, spiritual, or religious characteristics of the human race, or of its power of wielding the forces of nature for its use and advantage."

"On the other hand, it gives no explanation of the cause of the degradation, violence, injustice and inhumanity of man to man."

"The Biblical account of Man's Creation and Fall alone explains the reason for the height to which he has risen and the depth to which he has fallen, his elevation and grandeur, his debasement and decay."

"Science and Scripture thus agree in asserting that Creation was necessary and has taken place by acts of Divine Power which are not being repeated."

"However eminent the biologists may be who express these opinions (expectation of life from non-living matter spontaneously) it is certain the speculations are merely personal, and rest on no basis of fact."

Evolution is played out. The organic world is the finished product, except man, whose possibilities are infinite.—*Dr. Robert Brown noted paleontologist.*

I have no hesitation in saying that at least ninety per cent of astronomers have reached the conclusion that the universe is not the result of blind law, but is regulated by a great Intelligence.

Slowly but surely the mind of the great is returning to the Creator and the God of Providence.—*Dr. C. A. Chant, professor of astrophysics in Toronto University.*

Professor R. Etheridge, the Curator of the Department of Natural History of the British Museum, has declared: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. They adopt a theory and then strain their facts to support it."

DeCyon, the Russian scientist, in his book, *God and Science*; "Evolution is pure presumption."

## Strategy of Modernism

PROF. C.W. HALE AMOS, CAMBRIDGE UNIVERSITY

THE emptying critics represent that the scholarship of Christendom is with them. The claim is absolutely unfounded. They are themselves a mutual admiration society. No one of them can raise a cry but that the whole party responds. And the secular press joins in. For the press is with them. Naturally. For the newspapers represent "the world" and "the world" is never on the side of Divine Truth.

The alarming spread of skepticism among evangelicals for the last quarter of a century has come largely from their wincing under the charge that they lack scholarship. Like the school boy who is shamed into evil ways by fear of being deemed unmanly, they betook themselves to the new cult.

The false theology which has sprung from this emptying criticism of the Bible has been possible only because it has regarded the Bible as merely containing the Word of God. That is the fundamental contention of the Modernist school. . . . When, therefore, the doctrines of the New Birth and Redemption by the Blood of Christ, let alone the plenary inspiration of the

Scriptures, had been abandoned, churches were faced with the fact that the accent lay on reformation rather than regeneration, on education rather than on evangelization. If Modernism still spoke of evangelization, it was with a sneer at "conversion."

Moreover, if Modernism still spoke of the Kingdom of God, it was only to ridicule the eschatological doctrines of the New Testament. If its vision of the coming of the Kingdom was lost in vistas of human progress, the church that followed this empty teaching found it in harmony with the new outlook to employ worldly methods in its work and encourage dangerous worldly amusements.

Both in the tragic failure of Modernism as an instrument of the converting grace of God and its amazing capacity to compromise with the world, the presence and working of Satan are manifested. The whole direction of this movement of thought is definitely anti-Christian.

When the Modernist who calls himself a Christian has so far departed from God's Word as to call himself divine, it will no longer be a difficult transition or larger step in apostasy, but only a natural sequence, to begin the worship of man as personified by the Anti-Christ, and described in II Thess. 2:4.—*The Church or the World?*

## Modernism Retrograde

Bishop Weldon, in addressing the Victoria Institute of England on the question of Modernism in Theology, said: "I believe Modernism is a *retrograde* and *not a progressive movement*. I believe that it tends to materialize men's view of the universe at a time when science itself is beginning to spiritualize that view. I believe that it is inconsistent with the realities both of Christ and of Christian history. I believe that it is *critically unscientific* and *religiously undevotional*, and I believe that Christianity must be understood and embraced, either in the sense of the An-

cient Catholic Creeds, or that it cannot be understood and embraced at all."

## Why He Attends Church

I attend church when I can, and do for the church what I can, because I believe in it. I have found nothing in my religion that has interfered with my progress for a single moment. I have never been held back from a single opportunity. It has been my source of inspiration and strength and comfort, and I should be an ingrate and a fool to desert it now. Criticised, derided, belittled, ridiculed and mocked as it is, the church stands for all that is finest in our thoughts. It is still the mother of our greatest sons and daughters.—*Edgar A. Guest.*

## Bible a High Explosive

Stanley Baldwin, Prime Minister of Great Britain, in speaking of the Bible, said: "The Bible is a high explosive; but it works in strange ways, and no living man can tell or know how that Book in its journeyings throughout the world has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. Those things are hidden until some man, some people, is touched beyond all others by the divine fire, and the result is one of those great revivals of religion which repeatedly through the centuries have startled the world and stimulated mankind, and which as surely as we are meeting in this hall, will recur again."

I herewith enclose my renewal. There is no subscription which I pay with as much pleasure as this one. CHRISTIAN FAITH AND LIFE is a splendid Quarterly. Its messages are most timely and worth while. I can find its equal in no other periodical.—*A.L.C.*

It is the finest magazine of which I have knowledge.—*Gen. M. M.*



# For Your Scrap Book

## TOLERANCE

WILLIAM MEGGINSON, D.D.

A RECENT writer has said that there is "a false sense of the value of the pseudo-Christian virtue of tolerance. This man-made grace is not in the Bible, either in the Old Testament or the New."

It is surely not found in nature, for a violation of her laws inevitably brings retribution. Whatsoever a man soweth, that shall he also reap. This principle holds everlastingly good both in violation and in compliance with nature's laws.

It is not found in "the greatest thing in the world"—love. What man or woman is willing to share a husband's or wife's love with another? The marriage-vow contemplates intolerance: "Forsaking all others, etc."

Tolerance seems to be most at home in the Church—a fruit of spineless Christianity. Should Christian charity admit of any sort of infractions of the plain, explicit word of God?

A high sense of morality is intolerant and undebatably so. How much immorality should be indulged? No one who has any morality himself can allow the slightest deviation at this point.

I went to the Bible to find the word or the thing for which the word stands, in modern parlance. I found it not, but this is what I did find.

1. God is not tolerant. "Thou shalt have no other gods before me." He is not willing to share the adoration and love of his people with any other. "Thou shalt love the Lord thy God with all thy heart." He also issues a decree, from which there is no appeal: "The soul that sinneth, it shall die." He cannot tolerate sin. He has made but one way of escape from the consequences of sin:

"Whosoever believeth in him shall not perish." This is intolerant of any other way of escape.

2. Jesus was not and is not tolerant. "Except a man be born anew he cannot see the Kingdom of God." "Except" is an exclusive term. Again: "Except ye repent, ye shall all likewise perish." There are not two or more ways to see or enter into the Kingdom of God. "I am the way . . . no man cometh unto the Father but by me."

3. Peter was not tolerant. He said to the Jews, who thought they knew all about salvation: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." "None other" is as exclusive as any two words of the language, joined together.

4. Paul was not tolerant with Jew or Gentile who sought to add to or subtract from the gospel of "Jesus Christ, and Him crucified" (cf. 1 Cor.2:2). He says to them: "Though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema." That does not sound much like toleration.

5. John was of the same persuasion as Paul, but carried his intolerance even into the hospitality of the home. "If any one cometh to you and bringeth not this teaching, receive him not unto your house." What teaching? "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." "Who is a liar but he that denieth that Jesus is the Christ?"

6. The great commission, the marching order of the Church, is not tolerant. "He that believeth not shall be damned," or condemned. The word "damned" is somewhat "unfashionable" in these days, but it is the Lord's truth, by whatever name we may use to soften it. It

means that there is a simple way of salvation, within the comprehension of every man. If we refuse to accept it, we die in the sins in which we are already.

7. The brethren are instructed to be intolerant under certain conditions both by Jesus and by Paul. "And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church, also, let him be unto thee as the Gentile and the Publican" (Matt.18:17). "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (2 Thess.3:6). See also, Rom.16:17.

Enough has been said to convict some of our "tolerant" brethren of being "partakers in other men's sins." What is the matter with us? Are we afraid to stand for the faith once for all delivered, or are we afraid that we do not know the truth ourselves? "We ought to obey God rather than man."

If you want to read an eye-opening booklet, get Mr. John Horsch's "Communism: A Deadly Foe of the Christian Faith." It is a scoring *exposé*. It is published by The Bible Institute Colportage Association, 843-845 N. Wells Street, Chicago. Price, 15 cents; 12 copies, \$1.20. Mr. Horsch is the author of a valuable book entitled, "Modern Religious Liberalism," published several years ago, and reviewed then in these columns. A new edition has now been issued, which will contain the essay on "Communism." The price of the book is \$1.50.—*L. S. Keyser.*

I thank God for every issue of CHRISTIAN FAITH AND LIFE. It is mighty encouraging in this age of doubt and uncertainty to read these strong, scholarly, and deeply spiritual contributions.—*Rev. J. M. B.*

CHRISTIAN FAITH AND LIFE is the best magazine that comes to my home. I want you to know I greatly appreciate it.—*Rev. J. H. D.*

## The Great Ventures

J. H. JOWETT, D.D.

Hebrews 11:8

THIS word embodies the very essence of faith. Faith is the embarkation on unknown seas. It is the action in faith which distinguishes it from mere opinion or even from ripe conviction. Faith is more than a mental conclusion; it involves decision and movement. That is to say, it necessitates the cooperation of an active will. Faith is more than a verdict; it is the verdict carried out.

It is here that many people fail to recognize the vital difference between a theological creed and a religious life, between a mental assent and a consent of the will, between belief and faith. The difference is something like the difference between the legislative and administrative functions in national government. In legislation, laws are formulated; in administration they are carried out. Legislation is an abstraction, it is a matter of so many words. Administration takes the laws into the common affairs of men and determines their direction and destiny. Administration is law in action. Legislation is like a pattern, and it may be a very useless thing. Administration is the same pattern placed in the loom, governing all its movements, and determining all the threads in the finished fabric.

It is something like the difference between mere belief, in the sense of mental conclusion, and faith, which is belief mixing with life and controlling and coloring all its affairs. The vital element in faith is movement of the will, adventuring forth under the leadership of some great assumption, an experimenting with it on the wide open seas of actual life. "He that *hath* my commandments and *keepeth* them." That is the combination which comprises a vital faith, and that is vital religion. In faith there is always the element of obedience; it is a great venture.

And so the real proofs in spiritual things can only be found in experience.



We cannot find them in books: we meet them in life. They are not handed to us by others; we discover them for ourselves. A man ventures forth at the bidding of the Lord, and as he goes along, he begins to have "the evidence of things not seen." These things do not come to the door of the lounge; they join the pilgrim as he trudges along his way. The living light of assurance is not given to Sloth or Sluggard, it is given to Faithful, and Mr. Valiant-for-Truth, and Mr. Greatheart, who are on the road early and late. And so we have the Master's word: "He that believeth in Me shall not walk in darkness, he shall have the light of life."

But note that this belief is walking, not merely talking; it is belief in process of movement, which is faith, and it is to this kind of valorous action that the light of life is promised. The vital proofs are given in experience. "It came to pass that *as he went*, he received his sight." A man set out, at Christ's bidding, on a very strange journey, and some folk laughed at his simplicity as he groped along his way. But he found his eyes, and he found his sight, and he looked upon his Lord. And so we must not wait for our proofs; we must go forth to meet them. In these regions, too, it is true that "Faint-heart never won fair lady." Here, too, it is all-ventured, all-won.

And thus it is that the Christian life, because it is a splendid venture, is also a bracing exploration and a magnificent discovery—

And what to those who find? Ah, this,  
Nor tongue nor pen can show.

It is life's greatest "find," compared with which everything else is as nothing, for it is "the Pearl of Great Price."

Seventeen years ago, through the Associated Press in the United States, there was offered \$1,000 to anyone who could demonstrate an unquestioned contradiction between a fact of science and a statement of the Scriptures. The \$1,000 is still in the hands of the Bureau.

## Spiritual Poverty

IN these silken days men seem able to do anything without troubling their conscience in the least. Multitudes of religious professors have abandoned care about principle, lest they should be suspected of intolerance. And he who raises any objection is denounced as strait-laced.

The gospel of the grace of God needs great improvement; at least, so I am informed; but I know it is no business of mine to improve it: my part is to act upon it. No doubt many would improve God Himself from off the face of the earth, if they could. They would improve the atonement until it vanished. Great alterations are demanded of us, in the name of the spirit of the age.

We have only to preach the gospel as we find it. As a trustee, if my course of action is disputed, I keep to the letter of the bond; and if any quarrel over it, they must take their complaints to the proper court for I have no power to alter the record. The dispute is not between us and "Modern thought," but between God and the wisdom of man.

"Oh," they say, "It is barbarous to go on posing with this old, old story!" We care not how old the story is; since it came from God we repeat it in His name. Call it what you like, it is the Book from which we derive our authority.

"But you surely have a judgment of your own?" Maybe we have, and as much of it as those who oppose us; but our judgment does not invent a trust, it simply guides us in the carrying of it out. Stewards must keep to their orders, and trustees must carry out the terms of their trust.

No lover of the gospel can conceal from himself the fact that the days are evil. We are willing to make a large discount from our apprehensions on the score of natural timidity, the caution of age and the weakness produced by pain; but yet our solemn conviction is that things are worse in the churches than they seem to be.

A new religion has been initiated which is no more Christianity than chalk is cheese: and this religion being destitute of moral honesty, palms itself off as the old faith with slight improvement, and on this plea usurps pulpits which were erected for Gospel preaching.

The atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them.

That ugly word "Pessimist" has been hurled at our devoted head. We are denounced as "Gloomy." Well, well! The day was when we were censured for being wickedly humorous and many were the floggings we received for our unseemly jests. Now we are morose and bitter. So the world's opinion changes. A half farthing would be an extravagant price to pay for the verdict one way or another.

A chasm is opening between they who believe the Bible and they who are making assault on the Scripture. Inspiration and speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the Word, and yet reject it; we cannot believe in the atonement and deny it; we cannot hold the doctrine of the fall of man and yet talk of evolution of spiritual life from human nature: one way or the other we must go. Decision is the virtue of the hour.

We live in perilous times; there is a mighty upheaval of the old foundations of faith; a great overhauling of old teaching. The Bible is made to speak today in a language which to our fathers would be an unknown tongue. Gospel teachings, which made men fear to sin, and to dread the thought of eternity, are being shelved. Calvary is being robbed of its glory, sin of its horror, and we are said to be evolving into a reign of vigorous and blessed sentimentality,

in which heaven and earth, God and man are to become a heap of sensational emotion.

The largest charity toward those who are loyal to the Lord, and do not see with us on secondary matters, is the duty of all true Christians. But how are we to act toward those who deny His vicarious sacrifice and ridicule the great truth of justification by His righteousness? These are not mistaken friends, but enemies of the cross of Christ.

It used to be generally accepted in the church that the line of communion was drawn at the Deity of our Lord; but even this would appear to be altered now.

Fellowship with known and vital error is participation in sin. Those who know and live the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pretend that they have such fellowship.—*Gospel Messages.*

## A New Crusade

PRESIDENT WILBERT W. WHITE, D.D.

**H**OW about a crusade to make the people of the United States a Bible-reading people? Great results would follow if Lincoln's example should be followed both in the habit of reading the Bible himself and of recommending others to read it also.

Daniel Webster in the disturbed and threatening thirties, forties and fifties said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Lincoln in the war-stricken sixties earnestly recommends thoughtful and obedient contact with the Scriptures.

Huxley in the disquieted seventies seriously perplexed about the non-use



of the Bible as a means of keeping up the religious feeling in mankind which is the essential basis of conduct:

Dr. William R. Harper, then a professor in Yale University and afterwards with John D. Rockefeller, founder of Chicago University, in the "uneasy eighties" wrote: "The Bible is not known as it ought to be known. It is not used as it ought to be used. A reform is needed in this direction. *Let it be inaugurated.*"

What heed is being given to the solemn warning of Webster? What heed to Lincoln of the solicitous sixties, to Huxley of the disquieted seventies, and to Harper of the "uneasy eighties" in respect to efficient, basic *means to end*, to preserve the state which is the individual writ large? What worth while has been going through the exciting nineties, the hurrying, exploring tens, the world-destroying teens, and the money-mad twenties? Has not the time come for response to the call to arm the people with the sword of the Spirit which is the Word of God to the end that the government of the people, for the people and by the people shall not perish from the earth?

To this end, for which for more than forty years I have been contributing my best endeavor, I set anew my hand and seal today.

*Where is the man or the woman, "come to the Kingdom for such a time as this," who will make possible a nation of Bible readers that America may again become a God-fearing people?*

## They Wait

WHO waits? Every man, woman and child. What for? For God's messenger with His story of the infinite love and desire of Christ. The human heart is human; every man has a depth that nothing can sound but the infinite love of Christ! Every man has a need so deep that what he has does not satisfy that need, and nothing he may ever possess will satisfy it. There is a heart

hunger that cannot be met by feeding upon dollar bills, or stocks, or acres, or votes, or the clapping of hands.

After all that is over, after the lamps are dim, the house empty, the heart alone with itself, what is it all when all has been had, when all is done? The heart is an hungered still. There is something that will satisfy: the wonderful riches of love in Christ Jesus.

Right there is the reason why we preach the Gospel, why we build churches, and pay preachers and send missionaries. It is that other hearts ahungered may know of the love of Jesus and feed upon Jesus that his hunger be appeased, the heart set at rest.

It must occur to any one who recalls the motives and the mission of Chinese Gordon who went to the Soudan and there at its outlet, in Khartoum, was murdered whilst he was at prayer. A statue of General Gordon stands in far Khartoum, there where he fell. And a poet looking on the statue, noting that its face is turned not towards England and home but out, afar, towards the ilimitable Soudan, makes the statue speak.

The string of camels come in single file,  
Bearing their burdens o'er the desert land.  
Swiftly the boats go plying on the Nile.  
The needs of men are met on every hand  
But still I wait  
For the messenger of God that cometh late.

I see the cloud of dust rise on the plain,  
The measured tread of troops fall on my ear.  
The soldier comes the Empire to maintain,  
Bringing the pomp of war, the reign of fear,  
But still I wait  
For the messenger of God that cometh late.

They set me looking o'er the desert drear,  
Where broodeth darkness as the darkest  
night,  
From many a mosque there comes the call to  
prayer.

I hear no voice that calls on Christ for light,  
But still I wait  
For the messenger of God that cometh late.

They wait: the broken hearted, the heavy laden, the defeated, the hopeless, the sinful, wait—they all wait for the messenger of God. Alas that he comes so late.

Will not the youth who reads this find in the words a call to life service? Will not the youth who reads, stop here and pray, and say, "Here am I, Lord, send me?"—*Author Unknown.*

This from a prominent Attorney who sent CHRISTIAN FAITH AND LIFE to three institutions of higher learning: The importance of keeping the truth before college students these days cannot be overestimated, and I think your magazine is in a class by itself for that purpose. It is scholarly, dignified, uncompromising, and absolutely true to the fundamental things of God's Word. I find it a marvelous help in my own experience.—*H.O.M.*

The discovery of ancient Hebrew writing in southern Palestine "destroys the very foundations of Biblical 'higher criticism,'" in the opinion of Dr. E. L. Sukenik, professor of archeology at the Hebrew university, Jerusalem. From which one may guess that the professor is not a higher critic.

## Second Mile Nursing

Matthew 5:41

It is not Christian to do all that is expected of us. Unbelievers often do that. Christianity does more than that. A man in a hospital, just after a severe operation, asked his nurse to turn his pillow. She at once rearranged two pillows, and made him much more comfortable. As minute after minute and hour after hour dragged on, he noticed that whenever he asked this nurse for anything, she always did more than he asked: did it instantly and cheerily. Finally he asked her if she remembered what the Lord said about going "the second mile," and told her how gratefully he had noticed that she always went that second mile. And it meant, oh, so much, to a weak, suffering patient lying there in helplessness! This man had learned a new lesson from his nurse; all unconsciously she was showing him the meaning of that grace of God that does "exceeding abundantly above all that we ask or think."—*S. S. Times.*

## The Greatest Service

WILLIAM M. YOUNG, D.D.

One work in this world is extremely worth while,  
More wise than the winning of gold;  
It is gathering lambs for the Shepherd of men,  
And bringing them into his fold.

The sweetest enjoyment that comes to a man,  
Inexpressibly great and profound,  
Swells up in his heart as he utters the cry,—  
The sheep that was lost has been found!

Then the angels strike up a new song in the sky,  
And in heaven they publish the news,  
For a sinner repenting has turned to the Lord,  
And the Saviour is getting his dues.

Who will gather the sheep when the winter is cold,  
And climb o'er the hill and the brae,  
Or go down the dark valley in fear and alone,  
Finding lambs that have wandered away?

The task may be hard and the day may be long,  
As with patience you win a lost soul,  
But your heart will be glad and your soul will rejoice,  
Like the winner who reaches his goal.

Come then to the task, 'tis the Shepherd who calls,  
His call is to young and to old;  
Gather stars for your crown when your labor is done,  
Up there in the City of Gold.



## A Thanksgiving Song

By JOSEPHINE RAND

Psalm 147:7

Praise be to God from whom all blessings flow!  
Thine is the kingdom and the power we know;  
And thine the glory in the "kingdom come,"  
When all thy children shall be gathered home.

And when we read our title to that land,  
Behold the seal attached by God's own hand,  
We raise our voice in glad thanksgiving songs,  
And praise our God to whom all praise belongs.

"Rejoice, and yet again I say, Rejoice!"  
So are we urged who have made God our choice.  
And when we dwell upon thy mercies sure,  
Remember that those mercies shall endure.

We humbly bow before thy wondrous grace,  
And bless thee for so safe a hiding-place.  
Let us be glad, rejoice, give thanks and sing  
Unto our glorious God, our Saviour, King!

"That blessed hope" doth tarry but a space,  
Then see we our Redeemer face to face;  
To be caught up to meet him in the air,  
His kingdom and his throne with him to share.

Shall we not shout the sons of men among,  
And sing to God our glad thanksgiving song?  
Yea, till our earthly journey ends—and then  
Praise be to God forevermore! Amen!

## Thanksgiving

The roar of the world is in my ears.  
Thank God for the roar of the world!  
Thank God for the mighty tide of fears  
Against me always hurled!

Thank God for the bitter and ceaseless strife,  
And the sting of His chastening rod!  
Thank God for the stress and pain of life,  
And Oh, thank God for God!

—Joyce Kilmer

## He Knoweth

MRS. AGNES M. DODD

"Come boldly" to the throne of grace  
Whate'er thy need may be.  
The Lord, who fully KNOWETH ALL.  
Will surely answer thee.

Thou tempted one, thy blessed Lord  
"In all points" suffered He;  
So trust Him, for He KNOWETH HOW  
By grace, to succor thee.

Though long the time He bids thee wait;  
Untouched, He seems to be;  
Yet in His love, He KNOWETH WHEN  
The answer thou shalt see.

## The Master Mind

LAWRENCE KEISTER, D.D.

Appoint my task, O Holy Spirit,  
Not once but day by day,  
And so ennobled and endeared it  
While I am growing gray.

Once lonely, wayward and regretful  
My little world within  
Chaotic seemed and often fretful  
Because of hidden sin.

When Thou didst come by me invited,  
With heaven's atmosphere,  
As then so now I am delighted  
To find Thee ever near.

I know Thee by Thy faithful leading,  
Thy light a living flame,  
Each temple its shekinah needing  
Where God records His name.

Thy Presence breathes a ceaseless blessing  
From Christ who reigns above,  
In gentle tones His mind expressing,  
His wisdom and His love.

Ah well I know and now remember  
My ever present Guide  
Who with an ardor like an ember  
That never yet has died

Gave counsel as my life's designer  
Including all its course,  
And sat each day as life's refiner  
From surface down to source.

Then let Thy light continue shining  
Till all my work is done  
And evening clouds with silver lining  
Adorn the setting sun.

## An Undivided Heart

Many a sin is committed that friendship is expected to justify. It is not exactly what we would have done if we had been left to ourselves to decide, but, under the circumstances, we could not see what else to do. Rather than to be disobliging, rather than to be thought puritanical or "righteous over much," we yield, waive the obligation to conscience in favor of the desire to oblige a friend, and charge the debt of conscience to the score of kind feeling. But it is at bottom a question of allegiance. The Master asks an undivided heart, and we have no right to betray Him in the home of our friends. It is a question of loyalty. To please them would

we displease Him? If so, we are not His followers, but theirs. No man can obey two masters. Solomon's building a heathen shrine to oblige a heathen wife was heathenism pure and simple; idolatry, root and branch. To neglect a duty, to compromise a principle, to pull down colors, to do a little wrong rather than to be thought a religious prig, bigoted, or at least, peculiar, is a great temptation; but then is the time for the uncompromising, "the everlasting No!" to ring from us. Friendship that calls for disloyalty to God needs destruction or reconstruction.—*Maltbie D. Babcock.*

## When Adversity is Opportunity

2 Corinthians 12:7-9

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning and began glorifying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—*Maltbie D. Babcock, D.D.*

## The Bible in the School

All the sense of integrity, honor, and service I have in my heart, I got from hearing the Bible read by a school teacher in the three years I was privileged to go to a little, old-fashioned grammar school. The teacher read the Bible every morning to start the day right. I got a great deal out of that influence. I was brought up in the church. I belong to the church. I attend the church. I never go to hear a sermon, whether it is by a preacher in a small church or a large one, that I do not get help.—*Henry Ford.*

Half the failures in life arise from pulling in one's horse as he is leaping.—*Hare.*

## The Perfection of Flowers

Where do the flowers, even those in their natural state, acquire their beauty and grace? We may say that they are the result of seeds sown in the earth. But there is something more than that required to make them what we see them to be. What a variety of influences impart to them fairy gifts of beauty and grace, the light which gives color and glow, the air which bathes them with warmth and moisture, and who knows how many subtle and harmonious interminglings of elements are needed to create the thing of beauty which we call a flower?

These are the fragile symbols and parables of our human character and personality. Why do they take in and use all that is best fitted to produce the perfect result, and we fail so miserably to do so, and our lives are so often marred and blemished in the making? We may well "consider the lilies" as our Lord bids us, not only because "they toil not neither do they spin," but because they manifest a perfection which we are so far from attaining.—*F. W. Neve, D.D.*

## Paul's Ministry

The more we ponder the record of Paul's ministry, the more we admire his dauntless mettle and the more we magnify the grace of God in him. Here is a gallant soul, if ever there were one, fired with a master-passion which burns up the dross of all baser ambitions. Here is an aspirant to a place in the noble army of martyrs, eager to face any odds in the cause of Jesus Christ. Here is a Christian Sir Galahad, sallying forth to tilt with dragons and chimeras dire, bent on scaling Satan's most impregnable fastnesses, penetrating his foulest dungeons, and striking off his prisoners' fetters in the name of the great Captain of Salvation under whose colours Paul is proud to fight, not counting his life dear unto him, so that he may wage a good warfare and finish his course with joy.—*Bible League Quarterly.*



## The Library Table

We are sorry that in the review written by Dr. Rimmer of Professor W. Bell Dawson's very interesting book, *Hope of the Future*, price was omitted. Orders may be addressed to Loizeaux Brothers, 19 West 21 Street, New York. Price of book is 22 cents, single copy; five copies, \$1.00; prepaid. The review appears in our last (July) issue, on page 240. Also, p.240, review of Thanksgiving Sermons and Addresses, special price should be \$1.00, prepaid, not \$1.25, as appears in that review.—F.J.B.

### Recent Books

**Our Lord.** By Dr. Wm. Childs Robinson. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$2.00.

The author of this book is the professor of Historical Theology in Columbia Theological Seminary in Decatur, Georgia. His book was not written in a month or a year, but is manifestly the product of a lifetime of thinking and teaching. Without question, this is the finest document in affirmation of the Deity of Christ that has been produced in the English language in the last quarter of a century.

Men who doubt their own premises and are not sure of their own faith sometimes have difficulty in expressing themselves so that common people can understand their language. In the written word it seems evident that men love the darkness rather than the light, only when they are afraid to make themselves clear. Dr. Robinson has been under no such handicap. His expressions are as uncompromising as nature's lightning. They are sharp, direct and revealing. He has no difficulty in adopting the new language of our generation to the old facts of revelation, in that he is content to use the nomenclature of Christianity exactly as those words

have always been received and understood by the church. None of the trickery of the modernist or higher critical author is found in these pages. Rather in this volume, we are brought face to face with the Lord Jesus Christ. He is set forth as the Son of God, supernaturally incarnated by the operation of the Holy Ghost. In this book, Almighty God has wrapped Himself in the mantle of human flesh to parade its pages before our delighted vision. The deepest and most profound student of the Scripture could find no single doctrinal objection to this presentation of Christ. Yet the casual and ordinary reader will be equally thrilled by the beauty and worth of this writing.

The author's chapter on the quest of the historical Jesus, which opens the book, is alone worth ten times the price of the volume to any thoughtful reader. A busy pastor could find a dozen sermons in that one chapter alone. Yes, and when those sermons had been preached, the average minister would find his congregation stirred and a revival growing.

*This is the most difficult book to review this editor has ever read.* The only proper way to review this book is to reprint the entire volume without omission! To one who is weary with the uncertainties of this generation, this clarification call—"Back to the Christ of the New Testament"—comes as a refreshing breeze from the Garden of God.

It is to be regretted that the price of this book is \$2.00. If the book could have been produced at a cheaper figure so that its circulation could have been multiplied, its ministry would have been tremendously enlarged. Get this book! Read it through quickly to get the plan of its construction. Then read it through slowly, to get some idea of its contents. Then read it through devoutly,

that the Incarnate Christ set forth in these pages may thrill your heart and spirit afresh and anew. Such portion of the entire church of Christ as becomes acquainted with this book, will admit itself indebted to Dr. Robinson for a work that will mean more to the defense and establishment of the Christian Faith than any other thinking our generation has yet produced.—*Harry Rimmer.*

**A Philosopher's Love for Christ.** By Wm. H. Wrighton. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

Although much has been said concerning the antagonistic nature of science toward Christianity, the fact remains that philosophy has ever been the foe of the Faith. From the time that Simon Magus first resisted the campaigns of Peter the Apostle, down to the present hour in American education, it has been philosophy that has directed the most bitter criticisms against the Christian revelation. Therefore, it is the more refreshing to find the head of a department of philosophy in a great American institution of learning, writing on the pictures of Christ and His Bride, the Church, as those portraits are found in the Song of Solomon.

We are not surprised to find that such a manuscript has been produced by a member of the faculty of the University of Georgia. This famous old seat of learning has had a profound influence not only upon the culture of the South, but upon the life of America in general. Indeed, in one case, there came forth from its halls a boon that has brought surcease from pain to the entire civilized world. Dr. Wrighton is a man who stands pre-eminent as an educator, and who here manifests himself as also profoundly spiritual in his analysis of Christ and His Work.

This is one of the most readable books that we have seen in some time. The statement that "the Church of Christ is living between two great events, the Crucifixion of Christ and the Coronation of Christ," is the keynote to the

setting forth of this presentation of the love of the Saviour. Only a man who has walked frequently and long in Heavenly places with the Spirit of God could have produced a manuscript of the gripping power and stirring beauty of this one under review. "A Philosopher's Love for Christ" is one of those things born to sleep under the pillow of the devout. To read it at night before sleep dims the mind and to begin the day by going over its fresh and lovely paragraphs, will hearten the faith and strengthen the life of all God's children.

The Deity of Christ is affirmed and demonstrated in the paragraphs of this book. This editor is profoundly grateful that the man of philosophy has stripped the veil of misunderstanding that has clouded the contact between the church and his branch of education. We feel that the entire Christian world owes a debt of gratitude to Dr. Wrighton for the publication of this work.—*Harry Rimmer.*

**The Truth of Christianity.** By W. H. Turton. Wm. B. Eerdmans Publishing Co. Price, \$1.

Here we have an old friend in a new dress. This is the twelfth edition of this famous, old, standard, but masterful work, on Christian evidence. It is produced in a popular form by Wells-Gardner-Dartton & Co. of London and distributed through America by the Wm. B. Eerdmans Publishing Company. The first edition of this famous work was produced in 1895. In 1934, Col. Turton thoroughly and completely revised his work, adding several sections to an already comprehensive document. The book has been published in several translations, including Japanese, Chinese, Italian and Arabic. It has been received with acclamation by both the Protestant and the Catholic press. It has further been honored and distinguished by the bitter opposition of the atheist and infidel alike.

"The Truth of Christianity" is the profound type of study in Christian evidence that scholars revel in. To those who are familiar with this established



classic, no word of commendation is necessary. To the younger men in the ministry, who have not been armed from this inexhaustible arsenal of Christian evidence, we take the opportunity of presenting this new printing.

The commendation and appreciation of an entire generation should have some effect in re-introducing this book to the ministry of the present hour.—*Harry Rimmer.*

*The Wonderful Christ.* By Wm. E. Biederwolf. Wm. B. Eerdmans Publishing Co. Price \$1.

"The Wonderful Christ" is a difficult book for this editor to review because of a warm and personal friendship for the author. Knowing Dr. Biederwolf and loving him beyond measure, it is difficult to restrain our personal admiration to the cool honesty demanded by a reviewing editor.

However, these twelve sermons, fresh from the heart of this gifted preacher, cannot be over-commended. Dr. Biederwolf is one of the giants of our generation. Not only has he stirred the hearts of hundreds of thousands in his broad preaching missions, but he has also entered the lives of as many more with his prolific writings. This new volume, just off the press, copyrighted in 1937, is a collection of great sermons that center around the Lord Jesus. The book takes its title from the first sermon on "The Wonderful Christ." The three sermons on the birth, death and resurrection of Jesus, contain thoughtful presentation of the ghastly consequences to this suffering earth, if those three events had not transpired. No justification, no forgiveness, no reconciliation, no redemption, if Jesus had not died. But now we can unite our hearts in rejoicing that God was in Christ, reconciling the world unto Himself through the incarnation, death, and resurrection of the Lord Jesus. The book also contains a sermon on "The Return of Christ," which is clear and simple, but profoundly Scriptural.

To those who have heard Dr. Biederwolf, no commendation of his writings

is necessary; to any who have not heard this gifted evangelist preach, we know of no better introduction than this volume on "The Wonderful Christ."—*Harry Rimmer.*

*The Deeper Life.* By Max Isaac Reisch. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

The heritage of the Hebrew is a priceless possession. Having from the birth of their race been distinguished as the repository of monotheism, it is to be expected that a Hebrew Christian should write profound books of devotional and inspirational value.

Dr. Reisch, born a child of Abraham, after the flesh, and born again a child of God by the operation of the Holy Ghost, is one of America's most distinguished Bible teachers.

These studies on the deepening of the Christian life, meditations from the pen of Dr. Reisch, are the real blossoming and the flowering of his own deep knowledge of God. His chapter on the overshadowing of the Holy Ghost, the one on the inward cross and that which deals with deeper peace, are among the choice gems of this book. The chapters are short, being just the right length for a tired and busy Christian to read before retiring. The devotional spirit of the book is infectious; the peaceful atmosphere breathed by these pages is one not often met with in the hurry of this age. Like many profound things, the writing is simple, but it will send the roots of your own spiritual thinking deep into the soil of God's Word.—*Harry Rimmer.*

"Truth for Students" is the title of a recently started plan for giving students the truth in science and religion and correcting the errors into which they are in danger of being led by teachers in some of our educational institutions. People who desire information regarding this plan should send their request to the following address: Truth for Students, 518 North 29th Street, Corvallis, Oregon. Mr. A. D. Weir is the General Secretary. A number of useful booklets



have already been issued. Among them are the following: *The Sheer Logic of Atonement by Substitution*, by Dr. J. E. Conant; *The Changing Views of the Scientists*, by Dr. Leander S. Keyser; *Evolution the Root of Atheism*, by Dan Gilbert; *Science and the Bible*, by Dr. J. B. Rowell; *The Theories of Evolution and the Facts of Human Antiquity*, by Dr. Harry Rimmer. The sponsors of this enterprise are worthy of your encouragement and support.—*L.S.Keyser.*

**The Triune God.** By C.Norman Bartlett. American Tract Society, New York. Price, \$1.50.

This is one more reason to be grateful to the "Unknown Christian Gentleman" whose gift of \$1,000 to the American Tract Society called forth a number of interesting manuscripts.

Mr. Bartlett's book is one of the publications resulting from this foundation. As might be expected of any publication from this famous society, this volume recognizes the basic integrity of the Scripture and draws upon it as the source of all reliable material, concerning the doctrine of God. Beginning with a Scriptural definition of the doctrine of the Trinity, the book proceeds to an argument based upon the necessity of the fact, consummating with manifestations of the fact in the historical incarnation that transformed history.

As this editor has for some years been particularly interested in all writings that deal with the kenosis, the chapter on the self-emptying of Christ, was of particular and warm interest. It seemed to this editor that there was a weakness in the author's statement, "He could not have become truly man had He retained during the days of His flesh all the fullness of Deity that He had possessed with the Father from all eternity." There is room for some argument that in the humiliation of Jesus, he laid aside only His glory and His form. The author further in this chapter, complicates this foregoing point by saying, "Through His Deity, Jesus possessed the fullness of God; through His perfect and sinless humanity, He pos-

sessed the technique whereby He could so bring Deity within human comprehension that man could know God through Him." This paragraph is clear and, we think, beyond contradiction. When Jesus walked the earth in human flesh, He did possess the fullness of Deity which He had never laid aside. It is impossible for man to find human analogies to illustrate the incarnation. The author would probably be the first to realize this.

This book is written from the devotional heart of one who, by his own statements, is a regenerated child of God. Only such could so write of the Triune Godhead, as this writer has done. We commend this book, without reservation, to the thoughtful and serious reader.—*Harry Rimmer.*

**The Heart of the Christian Faith.** By Dr. Francis Shunk Downs. American Tract Society, New York. Price, \$1.50.

This is one of the several manuscripts submitted to the American Tract Society in their recent contest for a prize manuscript on New Testament doctrine. It is a bit difficult to explain how this particular work failed to receive the prize. That comment, however, is equally applicable to several other of those manuscripts. As we have elsewhere noted, the Committee had a difficult task and they could well have distributed a dozen such prizes.

Beginning with a frank appraisal of the Bible as the inspired Word of God, the author has the discrimination to begin with the foundation. The author's comments on the nature, method and manner of inspiration are both helpful and instructive. Accepting the inspiration of the Bible on the grounds of evidence, Dr. Downs weaves a marvelous premise for his succeeding thoughts on the Person and Work of the Lord Jesus Christ.

The book being written from the heart of a man whose faith in Christ cannot be questioned, inculcates a spirit of devotion and appreciation of the great factors of Christianity in all who



read this work. In these days, when so many trumpets are giving an uncertain sound, it is refreshing to hear again a voice of authority challenging men to gird for the battle.

The center of this book is the Cross. As the heart of Christian theology has ever been the death and resurrection of the Lord Jesus Christ, so this writer has brilliantly centered his manuscript about the two inseparable premises of the Christian faith. Recognizing the work of the Holy Spirit in man's regeneration is not the least valuable contribution of this book. Without qualification, this volume is commended to the thoughtful and earnest who desire sound teaching in a form that will be attractive to the average reader.—*Harry Rimmer.*

**Bible and Spade.** By Stephen L. Caiger. Oxford University Press, 114 Fifth Ave., New York City. Price, \$2.00.

This is a day of interest in all types of research. Wherever the Bible has gone, however, the interest centers in the science of archæology. Well, indeed, has this branch of learning been called the handmaid of faith. In this simple and introductory study to this fascinating and limitless field of interest, this author has once more held the lamp of archæology at a vantage point, where it may illumine the sacred page.

The book is written in a restrained style and the author is quite evidently not bound by the accustomed ignorances of critical schools of interpretation. His attempt to establish an early date for the Exodus is one of the valuable paragraphs of this book. Accepting the date as the middle of the fifteenth century, B.C., Dr. Caiger assembles in a simple, but comprehensive form, such evidence as archæology and tradition may present.

The style of the book is clear, simple and concise. This editor has specialized for many years in this particular field and is more or less familiar with the more credible and reliable writings on archæology. In the light of that broad

view, we unhesitatingly state that this is one of the finest introductions to the study of archæology we have yet seen. Professors of Biblical introduction, teachers of apologetics and all students of Christian evidence will benefit immensely by the careful study of "Bible and Spade."—*Harry Rimmer.*

**In the Beginning God Stands Forth.** By Henry Orne Hiscox. Fleming H. Revell, 158 Fifth Ave., New York. Price, \$1.75.

In an age of science, all writings are not necessarily scientific. About the border of every established science, there clusters what may be called "the lunatic fringe of the theoretical." Men who do all their exploiting in this questionable borderland, can hardly be set forth as safe guides for the thoughtful and earnest of this generation.

In this volume, the author has had the rare discrimination to penetrate through the scum of the theoretical and bore to the heart of the matter. Recognizing the necessity of an alphabet of logic, the writer first postulates his A, and begins with God as He is revealed in His Word and in His Work.

Dr. Hiscox analyzes the relationship of all creation to the sovereign creature, man. In a rather light and popular style that will make his book attractive to every member of the family, this author has dealt with profound subjects in commonplace terms. Of particular interest to high school students who have some foundation in biology and physics, this book deserves a place on the family table.—*Harry Rimmer.*

**Evidences of Christianity.** By John Talmadge Bergen. Augsburg Publishing Co., Minneapolis, Minn. Price, \$1.00.

Dr. Bergen is well known throughout the Presbyterian Church in the United States of America; also in the Christian Reform Church, where he was Professor of Christian Evidences in Hope College. Now acting as instructor in apologetics and Greek New Testament in Northwestern Theological Seminary, Dr. Bergen has produced a new edition of his well-known older publication.



The standard historical arguments for Christianity are reduced in this volume to a brief, clear presentation for popular use and classroom ministry.

From almost every angle that the Christian religion can be and is assailed, Dr. Bergen has assembled evidences for its defense. In a wise and thoughtful spirit that breathes the scholarship of this distinguished Christian minister, but with none of the verbosity that clouds many such works, this author has bolstered every vital point with unanswerable proof. It is a matter of amazement that so much material could be condensed into less than 150 pages. Pastors or Sunday school teachers who desire a teachable, readable course on Christian evidences, will find Dr. Bergen's new presentation one of the finest at our disposal.—*Harry Rimmer.*

**A Church at Work.** By Alvin G. Hause. Western Baptist Publishing Co., Kansas City, Mo. Price, \$1.00.

After 20 years of study and experience as pastor and teacher in the Baptist denomination, this author has published his findings, impressions and opinions along the practical plans for the conduct of a local congregation.

The work is Baptistic from beginning to end and many of the suggestions are not practicable in the set-up of other denominations. However, a good deal of its content passes the bounds of any denominational interest and becomes of practical help to every pastor and teacher.

If Mr. Hause's plans for working with the young people of any church were systematically adopted and industriously applied, it would make no difference whether the banner flying over the meeting was that of the B. Y. P. U., the C. E., or the Epworth League. So with the music of a church and the practical plans for keeping alive the membership list.

Younger men in the ministry, who desire some help in the organization of their own local congregations, will find abundant material and plentiful suggestions in this volume.—*Harry Rimmer.*

**The Secret of the Universe.** By Nathan R. Wood. The Warwick Press, Boston, Mass. Price, \$1.00.

Dr. Wood, President of Gordon College of Theology and Missions in Boston, has recently produced the fifth edition of his notable polemic. This \$1.00 edition has been produced for the purpose of insuring wider distribution of one of America's noteworthy volumes. Science, philosophy and theology are woven by the artistry of this man's nimble mind, into a tapestry that portrays the glory and power of God in a manner that has seldom been accomplished before.

Beginning with the outer universe and concluding with the solution of every universal problem, the permeating Spirit of God is offered in a persuasive and pervasive fashion that leaves us without argument or refutation when the book is finished. The book is unique in its field. The intellectual power, the insight and spiritual force of the author, have made it possible for him to take the profoundest problems of naturalism and philosophy and solve them to our satisfaction in the light of the Fact of God.

"The Secret of the Universe" is a triune structure. Not only in the Godhead, but wherever God's finger has wrought, this mysterious triunity is traced, established and reviewed. Those who are deeply learned in the sciences, will revel in the structure of this book. The philosopher will find himself engaged on pilgrimages of stimulating thought that he never before conceived or dreamed. The able student of God's Word will find new light and suggestive information on many pages of the Bible, but, best of all, the humble and the common folk (which includes most of us) can read this book with profit and blessing. If you have a child in high school or college, a skeptical friend, a self-complacent critic, or a searching, hungry soul that needs help, we recommend that you invest \$1.00 in "The Secret of the Universe" and pass it on to such an one.—*Harry Rimmer.*